

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

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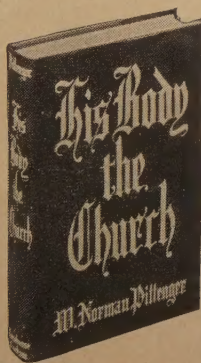
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WHAT DOES THE EPISCOPAL CHURCH STAND FOR?

By W. NORMAN PITTENGER

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Bishop Kreuzer in Need

TO THE EDITOR: The Old Catholic dean of Mannheim, Germany, in a message sent me through one of his fellow-clergy, a friend of long standing, tells of finding Bishop Kreuzer terribly emaciated from lack of food.

I have ordered a food parcel sent the Bishop, and I feel sure that some of our bishops and other clergy will join me in this act of rescue. The Coöperative for American Remittances to Europe (50 Broad St., New York 4, N. Y.) will send a carton of "10-in-1 rations" weighing 29 pounds net for \$15.

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Schumannstrasse 49

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(Rev.) GILBERT P. SYMONS.

Cincinnati, Ohio.

Editor's Comment:

We hope that there will be a generous response to this plea. Bishop Kreutzer is head of the only religious body in Germany with which the Episcopal Church is in communion, and if he receives more packages than he needs he will unquestionably be able to arrange for their distribution to others who are in need. Incidentally, the price of CARE packages has now been reduced to \$10 a package.

Episcopal Elections

TO THE EDITOR: On September 17th a notable service was held in St. Andrew's Collegiate Chapel of the Philadelphia Divinity School. Bishop Tucker, the Presiding Bishop, was the celebrant and the members of the House of Bishops were the congregation. Immediately afterward the bishops met in executive session in the school chapel and elected Bishop Sherrill of Massachusetts to be the new Presiding Bishop. The elections of the new missionary bishops took place in the sessions before and after lunch.

The dean and members of the faculty were hosts to the House of Bishops at a luncheon held outdoors in the garth of the school. Many of the bishops stated that this day at the Philadelphia Divinity School was for them "the highlight of the Convention."

I venture to write this to you because it was stated in *THE LIVING CHURCH* that the elections took place in Holy Trinity Church and no mention was made of the service and meetings at the divinity school.

(Very Rev.) FRANK D. GIFFORD.
Philadelphia.

Christian Education

TO THE EDITOR: I have been sorely tempted to make reply to various articles and letters appearing in *THE LIVING CHURCH*, but heretofore I have refrained. I am very hesitant to enter into

controversy, or to make myself a target for the caustic vituperation which flows freely from the pens of some of my wise Christian brethren. However, I am conscience bound to answer the statement of Dr. Bell in which he says that "not one of our theological seminaries provides for study by our future pastors even remotely approaching reality, of religious education in their practice." This is one of Dr. Bell's many offenses, but it provoked me very much.

I am a recent graduate of Bexley Hall and received all of my training in the Great Exile at Virginia Theological Seminary. While I was at that grand old school I received a very careful and thorough training in all the aspects of religious education which the reverend doctor mentions and some that he didn't think of. I do profess to have attained to his standard of excellence. But I do know that that faculty is laboring diligently and to the best of their poor ability to prepare our future pastors for the tasks of training our children. At least, everything was done to me that can be done for a person, and I feel that I must contribute something to the task myself.

Furthermore, for the information of the clergy in general, and Dr. Bell in particular, our National Council has developed almost 50 Christian Education Units which compose the best Church school material printed anywhere by any Church. From the viewpoint of method, content, and final goal, they do precisely that which Anglicans would want them to do. I have never yet met a critic of this material who had made a careful study of the full content of the material. And I am not sure that the National Council and its officers are so completely to blame for the condition of religious education in the Church. We have the leadership, and we have the material. All we really need are some dedicated and consecrated persons who will take the time and trouble to put to it that Christian nurture is set forth among the children of the parishes and missions. And God save Daniel McGovern from the lion's den.

(Rev.) HARRY J. HAYDEN

Green River, Wyo.

The Common Chalice

TO THE EDITOR: No one in America can speak with more authority on the subject of tuberculosis than Dr. H. D. Chadwick, a distinguished physician who has devoted his life to the study of this disease. Hence his words should carry weight with everyone. In his letter published in the issue of *THE LIVING CHURCH* for July 14th, after giving the results of the Burrows and Hemmings study, he points out that tubercle bacilli were not destroyed by the silver chalice even when the contact with the silver surface was extended to as long as fifteen minutes. This, he says, was the most significant finding in their entire report and the one that should most concern us.

It is to be feared that your comment on Dr. Chadwick's letter may mislead the people who use the common chalice.

two erroneous statements, which if noted as true will do harm. Both are joined in a single sentence. You state the chalice has a self-sterilizing action which makes the spread of infection exceedingly unlikely—so unlikely that nothing in the same room is a much more dangerous activity." The work of Burrows and Hemmens, as I pointed out in a letter to *THE LIVING CHURCH*, September 2d, 1945, instead of refuting, actually supports the warning of tuberculosis authorities that this most fatal of common diseases may be transmitted by the use of common cup. Although this finding of Chicago bacteriologists was brought to our attention by me nearly a year ago, now again by Dr. Chadwick, you not only continue to ignore it but assert that Chadwick does not do "full justice to Burrows and Hemmens report." Your second erroneous statement is that "nothing in the air of the same room is a much more dangerous activity." You imply this is based on the Burrows and Hemmens report but that their study was limited to making cultures from a silver chalice. If your statement were true, it would indeed be dangerous to be in the same room with a victim of pulmonary tuberculosis. It is probable that some of our readers who believe your statement will be led by it to shun their tubercular friends as if they had the plague. As a matter of fact the experience of tuberculosis specialists has demonstrated that only bad habits make a consumptive dangerous. He covers his mouth with gauze when coughing, collects the sputum in a special container that can be burned, keeps his hands clean, and eats and drinks from his own sterilized tableware, the tuberculosis patient is not a source of danger to those in the same room. This has been proved in thousands of cases.

JOSEPH H. PRATT, M.D.
Boston, Mass.

Figure on the Cross

TO THE EDITOR: May I add a heartfelt "Amen!" to Fr. Knowles' letter regarding the real crucifix. Those who object to this representation of our Lord are either ignorant of the doctrine of the Atonement, prejudiced, or just too full of a nice, comfortable Christianity with a very little demand for sacrifices and a real intention of taking our Lord's sufferings seriously.

The empty cross and the Christ the crucifix have, it is true, their own symbolism, but if we are to put first things first, we must see that the Crucifixion of our Lord preceded His Resurrection and Ascension and that sacrifice must, for us, precede heavenly joys. We must not contemplate too often the perfect charity and love which is manifest in the dying figure on the cross.

And going a step further, there should be at least one in every Episcopal church. I believe that our Blessed Lord died for us on the cross—then why be afraid to acknowledge it in His house, wherein His Holy Sacrifice is offered?

DOROTHY HOWARD.
Hudson, N. Y.

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THIS WEEK

"Looking Forward From General Convention" is the theme of this post-Convention number of *The Living Church*. Accordingly, we have asked some of the bishops, priests, and laypeople who took part in the Convention's deliberations to sketch its significance for the future.

Bishop Washburn of Newark, one of the majority members of the Commission on Approaches to Unity, comments on the effect of the Convention's refusal to endorse the Proposed Basis of Union.

The Rev. Kenneth D. Martin, clerical deputy from Milwaukee, who is concluding a six-year term as a member of the National Council, tells what the adoption of the enlarged budget for 1947 means to the man-in-the-pew.

Justice Owen D. Roberts, able and genial President of the House of Deputies, brings together in his article the various actions of the Convention on national and international problems.

Bishop Conkling of Chicago, one of the committee of bishops which framed the "miraculous" marriage canons that satisfied all schools of Churchmanship, tells what the new canons are designed to do.

In this small space there is not room to introduce the authors of the other articles covering various aspects of the Convention, but all of them are so well known that they need little introduction to the readers of *The Living Church*.

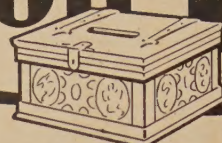
Those who attended the opening service or the UTO service remember the beautiful altar and sanctuary which transformed Convention Hall into a house of prayer. Just after the Convention closed, we had the privilege of a short talk with the man responsible for the transformation—**William R. Talbot** of the Talbot Studios, Philadelphia.

The Talbots are known for their skill as weavers of ecclesiastical hangings and vestments. The magnificent dossal of the Convention altar and the white and gold end panels of the frontal were good examples of their work. The end panels were needed because the 14-foot altar Mr. Talbot found necessary was much larger than any frontal locally available. The candlesticks were four-foot bier lights temporarily gilded. Twenty chalices, 20 ciboria, and 15 flagons were used for the UTO corporate Communion, attended by 5,000 people. The altar rail was 240 feet long, and Communion was given by 30 bishops.

Perhaps these figures will give some idea of the scale on which Mr. Talbot worked. A remarkable combination of artistry and ingenuity was required to do the triumphantly successful job.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• Additional information has been received regarding the "American Episcopal Church" mentioned in the Question Box of September 22d. One of our clergy has written me that he has had some correspondence with this body, and he has sent me the first number in Volume I of their denominational paper.

They describe themselves as episcopal in polity and Lutheran in doctrine, and deriving their orders from "Ignatius Peter III, Patriarch of Antioch." He is not listed in *THE LIVING CHURCH ANNUAL* for 1946, unless he be Mar Ignatius Ephrem of the Syrian (Jacobite) Church, which is in communion with the other Jacobite Churches but with none of the other Eastern Churches.

Further information can probably be obtained from the Rev. Floyd W. Tomkins, Counselor, Advisory Council on Ecclesiastical Relations, 281 Fourth Ave., New York 10, N. Y.

• *Why is it so many of our clergy fail to make use of the beautiful collect, epistle, and gospel provided for use at funerals?*

The nature of a funeral service is not entirely in the hands of the clergyman. Often he has suggested the proper Churchly usage, but the family has refused to consider it. Our modern habit of hushing up the idea of death results in many persons being in complete ignorance of the proper treatment of the departed. In some cases sorrow has a softening influence on the bereaved, and it is possible to teach a better practice, but others are so upset by their grief that it would be cruel to insist on their accepting an entirely novel idea at such a time.

• *Was Our Lord speaking as God or man when He said: "Greater works than these shall he do, because I go unto my Father"? How could He expect man to do greater works than God?*

He was speaking as God made man and conforming to human conditions. I think He meant that after His ascension and the sending of the Holy Spirit, God could work through the believer to an even greater extent, and with more certain and far-reaching consequences, than was possible even to the Christ in the unredeemed age in which He was then at work.

• *Why do we have the sisterhoods, like the Roman Catholics, and why is this fact not generally known? Why did I not hear of this in any of Sunday school or Confirmation instructions?*

We have in the American Church alone some 11 religious orders for men and 16 sisterhoods for women (*LIVING CHURCH ANNUAL* for 1946). There are more in England and in the mission field. Most of these communities have their own rule and customs, though some follow a rule so ancient that it was founded before the separation of the Anglican and Roman Churches, and could be said to be like Roman sisterhoods. In fact the basic ideal and methods of monastic persons are the same in all Christian and non-Christian monasteries.

The reason we have them is because God calls some persons to dedicate their lives to Him completely, surrendering for His service all worldly ties and ordinary ambitions.

In your own case, I do not know whether you were not taught about this. In many times and places there have been religious leaders who disapproved of this type of life. Some of our clergy seem to think that the dissolution of the monasteries by Henry VIII was a repudiation by the Church of the whole monastic life. As a matter of fact this type of service was recognized and regulated by our Church law in Canon 51 of the present general canons.

• *Will you kindly inform me when the use of the Paschal Candle was introduced?*

Since the Paschal Candle probably originated as a popular devotion, so where in the north of Europe, it is impossible to date its introduction. Its use must have been quite widespread, even in Italy and North Africa by the end of the fourth century. And in the fifth century "That ceremony was so popular that the popes, without adopting it for their churches, were obliged to permit it to those of the Suburbicarian Diocese." From the middle of the sixth century the *Liber Pontificalis* declares this ceremony, "which it attributes to Zosimus" (about 417).*

*Duchesne "Origines du Culte Chrétien" (1903), p. 252.

The Living Church

NO.
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SEVENTEENTH SUNDAY AFTER TRINITY

LOOKING FORWARD FROM GENERAL CONVENTION

The Church Girds Itself for Action

By the Rev. Kenneth D. Martin

Rector of St. Matthew's Church, Kenosha, Wis., and a Member of the National Council

GENERAL Convention has finished its work. The Presiding Bishop-elect, in speaking to the use of Deputies at its last session, that he would consecrate himself to great tasks that lie ahead, but that was not enough. Every member of great Church must do the same. So the bishops, the deputies, and the delegates to the Woman's Auxiliary at home, not only to report the actions taken by their respective bodies, to instill into the Church people, throughout the land, a desire and a will to carry out the mandates of their lead-

The program adopted by General Convention is a call for "vision and action." "God sent Jesus Christ to redeem a broken world . . . to . . . secure every race and nation brotherhood and peace. The work . . . goes on through His Body, the Christian Church. The urgency of that work is painfully clear." To raise our vision means to raise our budget. An increase of 1,000 for 1947 means that each (which in turn means each par-

ish and mission) must raise its giving to the Church's program 25%. "A three-cent postage stamp per week per communicant" will do it, we are told. Of course our Church is easily able to do this and much more. "The problem is vision—not finance."

EDUCATION

First our people need facts. Missionary education is sorely lacking; missionary sermons are all too few. The men who go out in our Every Member Canvass are for the most part parochial minded, and know very little about the whole work of the Church.

Where there is ignorance there never is vision! Do the laymen know that \$50,000 is needed in our overseas missions to increase salaries of missionaries and to meet inflation? Do they know that the cost of living in Alaska is more than 50% higher than in New York? Do they know that there are seven strategic vacancies in that field alone because missionaries cannot live on the salaries we provide? Can any layman get a cook for \$40 a month? Neither can a mission hospital. It is pathetic how little we know and consequently how little we give. Those of us who do know facts must not rest day or night in getting them over to the rank and file.

CONVERSION

In the second place we need conversion. Once again we need to turn men's hearts to God. His will must be done. Our will must be His. We must go into all the world, not just "our town." Then in the new missionary district in China, Yun Kwei, where a bishop recently baptized 826 persons, 80% of whom are college graduates, where starving people are eating grass, flowers, and fish bones, the \$20,000 we are planning to use to give these people Christ would be subscribed many times over. When we are thoroughly converted to

Christ, then we will indeed convert those who know Him not.

CONSECRATION

Thirdly we need consecrated business sense. Our converted lay people, with the facts before them, would take the program and the budget, and have the time of their lives in carrying it out. The \$2,735,000 needed for this program would be translated into terms of love. \$85,000 for Liberia would mean that they cared whether fear, superstition, and ignorance held whole people in their grip, when the love of God working through them could forever dispel it.

Fifty or 60 thousand for the religious education of the children and adults in our land would be a "must." Two hundred thousand for our Negro brethren in our own country would be just a token offering of the real need, as they would know it. We all would indeed be about our Father's business and we would do it carefully, systematically, and with deep interest and affection. It would not be long before our little budget (with interest from investments)

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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of some \$3,400,000 would grow to many times that size and a Christian peace in a broken world would be possible.

Good business? Sound business? Big

business? Well, to such laymen as these which our Church must produce, there can be no better, no sounder, no bigger business, than the business of our holy

religion, which we have accepted in the layman's language of "Program and Budget." The problem is vision—no finance.

The Significance of the Unity Resolutions

By the Rt. Rev. Benjamin M. Washburn, D.D.

Bishop of Newark

READERS of THE LIVING CHURCH are already familiar with the action of General Convention in the matters of approaches to unity with the Presbyterian Church. This article is an attempt to discuss the significance of the action taken. Not long ago Mr. Stalin stated that the Soviet Union desires to be at peace with the world. The great majority of news commentators immediately expressed the hope that the future would demonstrate the sincerity of his words. Similarly it is the future which will determine the significance to be attached to resolutions passed at Philadelphia.

NO CLOSED DOOR

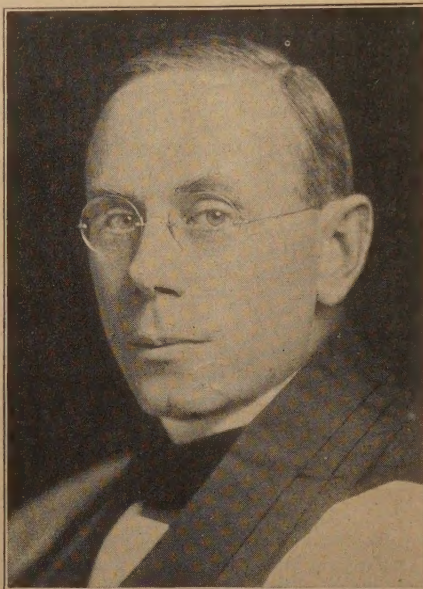
General Convention did not close the door to further negotiations with the Presbyterian Church in the USA. On the contrary the Joint Commission on Approaches to Unity was continued and directed to further such conversations as in its judgment may lead to our closer fellowship with the Presbyterian Church and other Christian bodies. Furthermore, by resolution of the House of Bishops, a committee of three bishops was asked to communicate the action of General Convention to official representatives of the Presbyterian Church and presumably to attempt to interpret to these representatives the mood and temper of our Church in so far as it may have been reflected at Philadelphia.

We have ourselves left the door open, or at least we have not tightly closed it. Naturally no one knows to what degree the Presbyterians will feel that it is still open. No doubt some of them will be genuinely puzzled as to the dimensions of the room into which the door leads. One of the resolutions passed indicates that it is a large upper room in which perhaps the Lord's Table is set whereat we with them may hope to participate in intercommunion, before a plan of organic federation or union is adopted or perhaps even completely formulated. Here is ground for hope, provided the Presbyterians can be assured that our desire for such fellowship is genuine.

THE COMMISSION'S NEED OF ASSISTANCE

Episcopalians are no doubt also in a quandary as to the significance of the reception given by General Convention

to the reports of the Joint Commission. No vote was actually taken upon the resolutions to commit to the Church for study the Proposed Basis of Union. General Convention of 1943 had committed Basic Principles to the Church for such study without the implication that the document was thereby endorsed in whole or in part. The request for similar action in committing the new docu-



BISHOP WASHBURN: "By the grace of the Holy Spirit we shall receive new light . . ."

ment seemed to the majority of the Commission an altogether modest one. It was based upon the conviction that the Church is more and other than any Joint Commission or a General Convention creating Joint Commissions.

Curiously enough, some opposed even the study of the Proposed Basis because the structure of the Basis was too detailed, others because it was not sufficiently explicit. It was actually a kind of *ad interim* report, upon which was desired an expression of the mind of the Church. An accurate and well considered expression could not be obtained by the quick judgment of General Convention of 1946. Three years' study would have given opportunity for wiser men than the members of the Commission to make their contribution by suggesting specific amendments to the Proposed Basis looking towards a plan which

might be accepted by the Church with good degree of unanimity.

The action proposed ought not to have been termed precipitate. In 1949 an amended document might conceivably have been approved by General Convention. Acceptance by the Presbyterians might have followed, so that in 1952 the task of drafting a Constitution and Canons for the united Church could have been begun. Such a task would have required years for its accomplishment. At every step the approval of General Convention would have been required. To have begun the study of a specific plan in 1946 did not seem to the majority of the Commission an irrevocable commitment to the detailed and specific course of action suggested in the plan.

THE MIND OF THE CHURCH

As negotiations with the Presbyterians continue it would have been of great assistance to know at least in 1949 upon which provisions of the Proposed Basis there is substantial agreement in the Church. Perhaps we know the areas in which lie the major disagreements among ourselves, but there are other areas in which the degree of agreement is unfortunately only a matter of conjecture. The action of General Convention leaves some of us in a fog. To some it seemed to have indicated fear lest the Holy Spirit cannot be trusted to lead us into truth. The deputies to General Convention are good men and true. It is by no means clear that they really are a cross section of the Church. Relatively few theologians are among them. Youth has little representation. Only one woman had a seat and vote. Some of us regret that a way was not found by which we might have looked forward to action in 1949 which would in some sense have reflected the mind of a Church which for three years had been intelligently and conscientiously seeking the guidance of the Holy Spirit.

NEED OF AN INTEREST IN ECUMENICITY

Post mortems however are of doubtful value in an appraisal of the significance of the action of General Convention. It is far more profitable for us to consider the nature of our present and future responsibility.

The world waits hopefully for ev

ce that Mr. Stalin's desire to win and keep the peace is thoroughly sincere. General Convention has again spoken words as to its interest in Church unity and the Ecumenical Movement. We have felt that the Joint Commission Approaches to Unity moved too slowly during the past triennium. Perhaps organic unity is a second step, which must wait until after the way to intercommunion has been found and trodden. Of course it is possible to move forward more swiftly, but it is also possible to stand still or even to move backward. General Convention has said that we are not to neither.

It is my conviction that far too few members of any Christian communion share the deep desire for Church unity without which it cannot be accomplished. Most of us Episcopalians are deep-dyed conservatives, socially, economically, and theologically. Our first responsibility is to stimulate an intelligent interest in the Ecumenical Movement and to kindle our desire for Church unity on those terms where in our own time we can hope to attain it. In "An Appeal to All Christian People" the bishops assembled at the Lambeth Conference of 1920 wrote:

There are the great non-Episcopal communions, standing for rich elements of truth, liberty, and life which might otherwise have been obscured or neglected. . . . The vision which rises before us is that of a Church, genuinely Catholic, loyal to all who profess and call themselves Christians. . . . Within this unity Christian communions now separated from one another would retain much that has long been distinctive in their methods of worship and service."

As we work for Church unity with the Presbyterians or any other body, let us be as ready in practice as in theory to recognize the values in their traditions as well as in our own. We shall never find a practicable basis for union which does not make large concessions in areas of government and worship. We must recognize not alone the necessity but also the values of comprehensiveness within the Church.

THE STATEMENT IN TERMS OF THE QUADRILATERAL

General Convention has directed the Joint Commission to prepare a statement of faith and order in harmony with the Lambeth Quadrilateral upon which we are prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church. This statement is of course to be submitted to General Convention. The members of the Joint Commission agreed for a moment to be a party to the formulation of a basis for reunion which was not in harmony with the Quadrilateral. So far as I know, no

DEEP TRAIL

DEEP in the moisture of this wood
Brown trail springs brown behind our feet.
Green moss receives our footsteps' beat
As if we walk, a fledgling forest brood.

From the dank storehouse of this earth,
Rich in perfection of decay,
Trees close about our climbing way
And fallen logs give colored lichens birth.

So high the trunks ascend, but flickered light
Drifts greenly, quietly, to needled ground.
Save boots that strike bare rock, there is no sound.
Frail moth wings float their beauty as through night.

Strange Indian-pipes, like flowers of last year's snow,
Mysterious in shadow stand,
As souls on journey to another land
Pause where the darkness lifts before they go.

PORTIA MARTIN.

one has claimed that the document submitted for study failed to set forth with reasonable adequacy our position on the first two points of the Quadrilateral—the Scriptures, and the Apostles' and Nicene Creeds. There has been little objection to the treatment in the document of the place of the Sacraments of Baptism and the Holy Communion. It is true that there are divergencies in Eucharistic doctrine and practice among Presbyterians, but all have their counterpart among Episcopalians.

Most of the debate at General Convention concerned itself with questions more or less closely associated with the fourth point of the Quadrilateral—the historic episcopate as locally adapted. Some claimed that provision had been made for the perpetuation of the office but not of the functions of the office. In drafting peace treaties at the conclusion of a war, there are conflicting claims to disputed territory. One country's claims are based upon its ownership of the disputed territory in the 18th century. Its rival's claims are based upon ownership in the 19th century. A just settlement presents obvious difficulties. So it is with the historic episcopate. Its form has varied in the course of the centuries, nor is it everywhere identical in any century. It has been charged that Americans cannot conceive of a world government which is not based upon the principles of our own federal government. The historic episcopate is not to be conceived as identical in all respects with episcopacy as we know it in our own land or our own time. We need to study afresh the historic episcopate apart from its historical accretions, whether or not they are necessarily perversions.

The authorities of the several dioceses were requested by General Convention to promote during the next triennium among their clergy and laity the study of Church unity. The Presiding Bishop and the Department of Christian Education assisted by the Joint Commission on Approaches to Unity and the Joint Commission on Faith and Order were requested to suggest suitable literature for such study. We shall await with interest these suggestions. I have already indicated one area in which such study is clearly required. In the united Church the future ministry of the Church will be episcopally ordained; on this point the Presbyterians are entirely agreed. What is to be the status in the united Church of those already ordained in one or the other of the uniting communions? Fresh study of the history and theology of Holy Orders must be undertaken. In our attitude towards this question the doctrine of economy may enter, a doctrine which suggests the possibility of dispensation from normal practice in the administration of the Word or Sacraments at particular times or for particular situations.

The study of Church unity and the Ecumenical Movement contemplated by the resolution of General Convention will include a consideration of many other questions. Through such study both clergy and laity will become better versed in their knowledge and appreciation of the values of our heritage. By the grace of the Holy Spirit we shall receive new light as to the path which God would have us follow if His will, that all may be one in Him, is to be done on earth by the Churches who call His Son their Lord and Saviour.

Building a Christian World

By the Hon. Owen J. Roberts

President of the House of Deputies

THIS was the first General Convention to be held after the cessation of hostilities in the second World War. It was natural, therefore, that we should look forward with interest to the world outlook of the Church as expressed in its representative assembly. On the opening day of the Convention it was significant that the Presiding Bishop announced the amount of the Reconstruction and Advance Fund, which gave everyone renewed hope and, indeed, confidence that the Church would meet the call represented by that Fund.

REQUEST FOR AMNESTY

The conditions at home and abroad consequent to the war were much in the mind of the Convention. With respect to our domestic matters, the Convention requested amnesty for conscientious objectors now confined in federal prisons. The great bulk of these conscientious objectors are such on religious grounds, and whether or not we of the Episcopal Church share their views concerning military service, it would seem that now that the war is over and that most of them have been confined for years for resisting the draft, no good purpose can be served by their further incarceration. The request that amnesty be extended them comes with greater force from a Church whose members by and large held no such religious or conscientious scruples against service in the World War.

The Convention further turned over to the National Council the question of the release of conscientious objectors who were drafted but, because of their conscientious objections, were permitted to serve in civilian camps or other civilian employment. It is to be hoped in the case of these men also that they may soon be returned to their place in civil society.

The Convention was deeply conscious of the crisis in world affairs. The House of Deputies sent its greetings to the United Nations and especially to the representatives of the United States in the United Nations Assembly, which is about to convene in this country.

WORLD RELIEF

The Convention took action in two matters which testify to the interest of the Church in the relief of distress caused by the war. By resolution, it praised President Truman for recommending the admission of displaced and stateless persons to the United States in

excess of present quotas. It thus testified to the willingness of that portion of American citizenship represented by the Episcopal Church to offer a haven of refuge to our nation's due proportion of those homeless persons who seek asylum and an opportunity to rebuild their lives in more promising surroundings. This resolution of endorsement of the President's attitude is certainly an exhibition of the spirit of Christ before all the world.

Conscious of the continuing need for relief in many parts of the world and that the need will continue for years to

"In sending this article to THE LIVING CHURCH, Justice Roberts wrote: 'The recent Convention in Philadelphia was the first I ever attended as a deputy. While I had read of earlier Conventions, I had no first-hand knowledge either of the scope or the method of proceedings. I enjoyed the great privilege of acting as President of the House, and thus gaining an appreciation of the quality of its membership and noting the serious approach of the deputies to the grave questions presented for decision. The proceedings of the House were in entire accord with the dignity of the occasion and the traditions of the Church.'"

come, the Convention adopted a resolution instructing the National Council to make every effort to raise a fund of at least \$1,000,000 for world relief during each of the years 1947, 1948, and 1949. This fund is to be received by the Presiding Bishop's Fund for World Relief and is to be allocated by the Presiding Bishop and National Council for relief and inter-Church aid programs, coordinated by Church World Service through the World Council of Churches in Europe and through the National Christian Councils in Eastern Asia.

This fund, which is entirely distinct from the Reconstruction and Advance Fund, calls for broader forms of relief than that fund, and is intended as a direct aid to the distressed and suffering of Europe. The resolution provides that the cost of the educational and promotional programs for raising the fund in question, not to exceed 5% of the total, is to be charged against the fund. Thus the Church has committed itself to a great voluntary effort in the name of all

for which the Church stands to relieve the needs of those, their brothers, other climes who suffer as a result of the devastation of war.

THE MAINTENANCE OF PEACE

Finally, and more significantly if possible, the Convention went on record in favor of whatever instrumentality now exists tending towards a peaceful world and in expressing its conviction that Christian men and women must go further to bring about the establishment of a closer union of individual men and women, whatever their nationality, in a single organ of government, to outlaw war and enact rules of conduct of individuals calculated to maintain peace.

The Convention rightly recognized that the United States, having taken leading part in shaping the United Nations Charter, is bound to fulfil every obligation undertaken toward that organization. The Convention recognized that there are advantages in the structure and functioning of the United Nations and in its resolution enumerated certain of those advantages which are obvious. It recognized that the United Nations is the only existing agency through which the nations can now work unitedly in coöperation and peace.

The Convention was, however, conscious of the fact that Christian liberalism requires something more than coöperation between national sovereign states. Following the ideal of representative democracy which is in the Christian tradition, it recognized that the establishment and maintenance of world law, supported by adequate means for enforcement, is inescapably necessary to the preservation of our civilization. Acting upon this conviction, it resolved that peace among peoples and between nations could be maintained only under a law which involves a representative legislative body elected by the people of the constituent nations whose laws shall be addressed to the citizens individually interpreted by the peoples' courts, and enforced by an executive answerable to the people.

We firmly believe that such a government, and only such a government, can fulfil the ideal of Christ respecting the individual dignity of every human being and we also believe that the democratic tradition is essentially Christian and the fulfilment of Christ's concept of the place of the individual in the world. Democracy is based essentially on recognition of the duty of every individual unselfishly to serve his fellowman,

dict his own desires and his own will be the interest of the good of others. of this concept has grown the notion of a representative legislative through which the individuals make their corporate will in the interest of the general welfare.

It was fitting that the Church's Convention should advocate action by representatives of the American people to oppose to the peoples of other lands and

nations a federal union in a government dedicated to the protection of the life and the liberty of individuals wherever they might live, and express the view that representatives of our nation should discuss such a union with the representatives of any nation whose people are able and willing to enter into such a union.

To me, this resolution seems to have been the high-water mark of the Con-

vention. It would have been a calamity had not our great Christian Church taken its stand for active effort toward the only kind of international law which can, in the long run, guarantee our right to worship according to the doctrines and tradition of our own Church, our right to live our own lives, and our privilege to aid in making the lives of others freer and safer throughout the world.

The Making of the Church's Marriage Law

By the Rt. Rev. Wallace E. Conkling, D.D., S.T.D.

Bishop of Chicago

WHILE the House of Deputies wrestled first with the problem brought before General Convention by the Commission on Approaches to Unity, the House of Bishops struggled with that of marriage legislation. The basis of consideration was the marital proposed by the Commission on Matrimony in the form of two canons 16 and 17, which gave evidence of much study and hard work by the Commission. It soon became evident that the bishops did not like the revisions proposed. Various amendments were proposed and some were passed. One which was passed was reconsidered an hour later and rejected. The debate was of a desultory character. The atmosphere of the House was one of dissatisfaction, strain, and confusion. Finally a vote was taken on the much-amended proposed Canon 17 and by a substantial majority it was rejected. Plainly the bishops did not want it. Soon several other proposals were presented, one a very rigoristic one permitting no remarriages at all by the Church even in case of annulment; another proposal offered would leave the door wide open. In the midst of this bewildering situation, it was suggested that a committee of five bishops be appointed to attempt to bring at noon the next day a satisfactory solution.

As one of the Philadelphia newspapers expressed it, the new committee was to achieve in a few hours what the marriage commission had not done in as many years!

Certain points had become clear, however, in the discussion of the House of Bishops. One was that there must be certain objective standards on which to base judgment in cases of remarriage after divorce. (The proposed canons had lacked such.) Another was that there was little desire to set up an elaborate court system in the dioceses and national church. On the contrary, there was strong opposition to the idea, not only because it might prove a cumbersome method, but also because it gave such a

legalistic aspect to what should be pastoral and spiritual.

The special committee* took the proposed new canons and with the above considerations in mind drafted the ones which the House of Bishops adopted unanimously without debate and which the House of Deputies later approved by a substantial majority.

DEFECTS OF THE PRESENT CANONS

It would be well to discuss first the defects of our present canons so that we could more easily ascertain the improvements in the new ones effective next January 1st. Among these we would mention three.

The permission to remarry the innocent party in a divorce for adultery not only was of questionable scriptural integrity and generally held not to be genuine, but it also had given no end of trouble. It is often difficult to regard one truly innocent in such cases; frequently the civil court papers were not adequate to protect the bishop in such judgments when the true facts behind the record were such as to put great pressure upon him to give favorable judgment.

Another defect in our present canons is that the impediments to marriage are

*Bishops Davis of Western New York, Penick of North Carolina, Phillips of Southwestern Virginia, Scarlett of Missouri, and Conkling of Chicago.



BISHOPS DAVIS AND CONKLING:
Evolved New Marriage Canons.

in the canon on dealing with unsuccessful cases; rather than in the canon basic to all marriages—and the present list of impediments needs greatly both extension and clarification.

The third objectionable feature in our present canons is the right of the minister, when those who have been married contrary to the laws of the Church are admitted by the bishops to Holy Communion, "to bless the parties to the union." For many this has been simply "a back door"—and an open one. Those who could not be married by the Church on one day might thus, on the next or soon after, secure the denied privilege. Though it is conceivable that the Church might in such cases open the door to other channels of grace, such generous action would not *ipso facto* make the marriage itself one to receive the blessing of the Church.

IMPROVEMENT IN THE NEW CANONS

How are the new canons an improvement? In many ways indeed.

The adultery exception is removed. This makes our law more in accordance with Holy Scripture and with the rest of the Anglican Communion. It does not exalt for preferential treatment one sin above another, and that a sin of the flesh! In this connection and throughout the new Canon 17 the bishops shall give judgment without recourse by necessity to the judgments of the civil courts. This not only removes the danger of serious civil action against the bishop (as exists at present), but, more important, it is based on the principle that he shall judge the validity of the former marriage not from the point of view of civil action, but of its validity in the eyes of the Church. No dispensation for remarriage could of course be given to one who did not have the right to contract a marriage by civil law—but the conditions of such civil right need not be the basis for the ecclesiastical dispensation. The bishop will go much deeper and consider the true merits of the case according to the

standards and requirements of Christian marriage.

In the new canons there is still the possibility for those who may marry contrary to the law of the Church to seek admission to Holy Communion, but such restoration, if granted, does not imply benediction of the marriage. Thus, more clearly holding a truly consistent position on the marriage, the Church generously does not close the channels of grace to those who would seek them and thereby be assisted in the fulfilment of God's will for them.

The list of impediments is where it belongs, in the first canon. They are thus not merely negative, but set a definite standard for all marriages, and by implication present much of the Church's teaching on marriage. "The door is locked before the horse is stolen." There are important new additions to the list, though there is still need for greater clarification on many of them, and perhaps others should be added.

In addition there can be listed only by mention other improvements: the required signed statement by those to be married expressing their knowledge and intention consistent with the Christian ideal and teaching; the necessity that the applicant for a dispensation in a remarriage case be a member in good standing. We are not to become involved in remarriages of those outside our own Household of the Faith. There are two other requirements that should eliminate many cases which are not earnestly desirous of the ministration of the Church: application for permission to remarry cannot be made for at least one year since the divorce, and such applications should be received by the bishop 30 days before the date of the proposed marriage.

It will be seen that this new Canon 17 allows a certain range of interpretation. To many this will be its greatest weakness, allowing some bishops to be very strict and others perhaps very lax. To a degree this is true of the present canons and probably would be an existent condition under any. There is however a check on too great laxity and abuse, for the special permanent Commission to accumulate data from the records of dispensations given (or refused) by diocesan bishops could readily recommend changes in the canons if they were to find them necessary.

THE PRINCIPLE OF NULLITY

It is necessary that we see clearly that the principle of this canon is no remarriage for causes which are not to be found essentially existent before the first or dissolved marriage, and which are contrary to the requirements and character of Christian marriage. This canon is based on what might be called an extension of the principle of nullity. It is based upon the principle that a valid marriage may not be dissolved by divorce

Our Responsibility in the Church

By Mrs. Clinton S. Quin

Presiding Officer of the Triennial Meeting

SINCE the close of the Triennial, the 500 delegates, representing 105 dioceses and missionary districts of the Church, have been reporting to their local groups. In addition to the delegates, the 800 women visitors have also served as a channel of its members who were not in Philadelphia. By both means it is hoped that the information and sugges-

three years, while the convention acts such matters as the election of eight national Executive Board members, nomination of four National Council members, adoption of the UTO budget, and various matters which the preceding Triennial asked the Board to study.

The 1946 Triennial was concerned with four chief topics: Christian Faith, Christian Home, Christian World, and the Church's Mission. Each of the topics was dealt with in three ways: address on the topic by Bishop Dunne of Washington; the reports of commissions which had been studying for some months; and section meetings on each for discussion by the delegates. The discussions were summarized by a "Planning and Action Committee," and by a Triennial Message Committee at the close of the convention.

Because this article is addressed especially to women, my emphasis is on our responsibility as wives and mothers, as teachers, as leaders in business or profession. Wherever we may be, we are expected to remember our vows to follow Christ as our Lord and Saviour. If those of us who are members of the Church and who have been taught and nurtured by her precepts, fail to give the world the leadership for which it is crying, we can be expected to do so? This often calls for courage in the face of ridicule and misunderstanding, but it always brings the reward of increasing strength to measure up to our best. It is only Christians speaking and acting with conviction in every area of influence that we can hope to build "that city that too long hath stood a dream"—that world which is truly one world.

God grant us the vision to see in every task, large or small, the opportunity to grow in grace and to witness to the faith which is sure that the kingdoms of the world can become the Kingdom of our Lord and Saviour, and that peace among men of good will can and will prevail among the nations.



MRS. QUIN: "It is our duty to reach every woman . . ."

tions brought forward during the Triennial will reach every Churchwoman, and to those still outside the membership of the Church. It is our duty to reach every woman with the challenge and solution which the Church offers to a chaotic and confused world. The women beyond must be reached, as well as "the last woman in the last pew."

The Triennial Meeting is both a conference and a convention. The purpose of the conference is to work out a program of study and action for the coming

but also that the Church may examine whether any marriage is valid or void according to the proper requirements for a Christian marriage and so declare it.

The revision is not perfect, of course. We have not yet been able to produce the miracle of a perfect canon, nor perfect people to administer it flawlessly, but we now have marriage legislation which is a step toward that goal. We can give thanks that it holds fast to the true character of Christian marriage and

that it attempts to provide a Christlike means of dealing with those who may have failed.

CHURCH CALENDAR

October

- 13. Seventeenth Sunday after Trinity.
- 18. St. Luke.
- 20. Eighteenth Sunday after Trinity.
- 27. Nineteenth Sunday after Trinity.
- 28. SS. Simon and Jude.
- 31. (Thursday.)

Three Years of Growing Service

By Harvey S. Firestone, Jr.

Chairman of the Presiding Bishop's Committee on Laymen's Work

The report of Mr. Firestone to the General Convention of 1946 is published in *THE LIVING CHURCH* for the excellent explanation of the work of the Presiding Bishop's Committee on Laymen's Work that it is. ¶ The General Convention in adopting the budget for 1947 appropriated \$23,300 to the work of the committee.

AT THE General Convention in 1943, when I had the honor of giving the first report of the Presiding Bishop's Committee on Laymen's Work, I prefaced that report with these words: "I do not know of any time when the Church was so vital to men and, in turn, needed the support of laymen more. Everywhere, the Church was under attack by force or the more subtle attack of those who would destroy it by other means."

That statement was made while the world was at war. I believe it is just as true today, when the world is trying desperately to reconstruct for peace. The unity achieved through the necessities of war diminishes rapidly in peacetime. Forces which were once concentrated on the single objective of winning the war are now being turned to less worthy goals. Christianity must meet this challenge.

Apparently, mankind does not yet realize that it is futile to rely on man-made instruments, whether atomic bombs or treaties, to preserve peace. All such methods have failed in the past and there is nothing to justify the belief that they will succeed in the future. To me, it seems evident that the one hope of preventing war lies in bringing men of all races, all nations, and all creeds together under the bonds of brotherhood and mutual understanding by spiritual rather than material ties. And in this vital work, the Church stands as the natural and logical foundation upon which to build a temple of peace.

If the Church is to meet this challenge, it must have the wholehearted support of all of its members and particularly of its men. And, conversely, men and nations must have the guidance and help of the Church. Such has been the basic philosophy of the Presiding Bishop's Committee on Laymen's Work.

THE CHAIN OF LEADERSHIP

To this end, we did not attempt to create another organization within the Episcopal Church. Rather, we have worked through existing organizations and we have aided those which were

being established. We have served as a clearing house and a coordinating agency to interpret the work of the Church to men, and to enlist more men into active work for the Church, beginning in their own parishes.

We have created an increasingly effective "chain of leadership" which builds up from the basic foundation of the parish to the Presiding Bishop's Committee. We have tried to recruit, with the help of the clergy and vestries, a keyman from



MR. FIRESTONE: "Men and nations must have the help of the Church."

every parish. This parish keyman serves as a member of an area committee. The chairman of each area committee acts as a member of the diocesan committee. Each diocesan chairman becomes a member of the provincial committee. And the chairman of the provincial committee is a member of the Presiding Bishop's Committee.*

To date, we have 2,812 parish key-

*This Committee is now composed of the following: Mr. Firestone, chairman; the Rev. Arnold M. Lewis, executive director; Mr. William L. Richards, associate director; the provincial chairmen: (I) Mr. William H. Bulkeley of Hartford, Conn., (II) Mr. W. Dexter Wilson of Syracuse, N. Y., (III) Mr. Fred Cochran of Richmond, Va., (IV) Mr. W. Ted Gannaway of Orangeburg, S. C., (V) Mr. Harold Winfield of Fond du Lac, Wis., (VI) Mr. Jules M. Hannaford, Jr., of St. Paul, Minn., (VII) Mr. George D. Wilson of Houston, Texas, and (VIII) Mr. Wilmer M. Hammond of Los Angeles, Calif.; Mr. Samuel S. Schmidt, president of the Brotherhood of St. Andrew; Mr. Thomas P. Rabbage, president of the Laymen's League; Dr. Clark G. Kuebler, president of the National Guild of Churchmen; the Hon. Oscar W. Ehrhorn of the Church Club.

men representing every diocese and district in the United States, and we have 82 diocesan chairmen. It is upon the diocesan chairmen that the heavy work falls. They are the ones who unite and coordinate our work and make it effective. That their efforts have not been without success is evidenced by the fact that in 1943, when our work was just beginning, very few diocesan chairmen were elected as deputies to the General Convention that year. This year, however, 42 past or present diocesan chairmen from 40 dioceses were chosen as deputies to the General Convention.

In a number of instances, diocesan chairmen, with the help and advice of their bishops, have created a diocesan organization which is proving to be a very strong influence in the diocese among men. Such organizations usually bear the name of their diocese, as, for example, "The Episcopal Churchmen of the Diocese of Maine." These organizations include all existing parish men's clubs, the Brotherhood of St. Andrew, and diocesan Church clubs. In other instances, the bishop has formed a diocesan committee similar to the Presiding Bishop's Committee. Such is the case in South Florida, Minnesota, Newark, and North Dakota.

THE COMMITTEE'S METHODS

We have welded these various diocesan links into a strong chain of leadership by several different methods. Our most effective work is done through personal contacts and in conferences. It is here that the Presiding Bishop's Committee touches most closely the heartbeat of parish and diocesan life. These contacts have enabled us to coordinate the work and serve as a clearing house. Every year a two-day conference is held in each province. Every diocese is asked to send a delegate to this meeting. In these provincial conferences, our program for the next year is discussed and planned. The Presiding Bishop's Committee then evaluates the findings of these various conferences and coordinates them with any plan of action which the National Council may have adopted. One illustration of this procedure is the recent Reconstruction and Advance Fund campaign, behind which our committee, through its provincial and diocesan members, placed all of its force.

In addition to provincial conferences, our executive director and his associate are constantly traveling from one diocese to another, participating in diocesan and area conferences and meetings. Certainly

they have been zealous traveling salesmen for the Church. One cause of real satisfaction has been the ever-increasing number of dioceses that are holding annual laymen conferences. Our committee feels that we have made a worthwhile contribution to the Church in furthering this type of activity by men.

To supplement personal contacts, we use the power of the printed word. We have a monthly mimeographed house organ called *Church Manpower* which is circulating among all the chairmen. In several dioceses, a diocesan house organ is likewise sent to parish keymen. Our executive director is on the board of editors of *Church Ways* and every chairman and parish keyman on our mailing list receives a subscription to this publication.

THE MEN'S ADVENT CORPORATE COMMUNION

Throughout the past three years, we have tried to deepen and make more enduring the spiritual experiences which result when men attend the services of the Church. We have always kept firmly in mind that if the Church is to be the Church, it must be composed of worshipping members. Every year since our Committee has been formed, we have promoted the Men's Advent Corporate Communion. Attendance has materially increased and results indicate that this dramatic service influences the spiritual life of the Church throughout the year. In a relatively short time, it has become the greatest single service for men in the Church.

Every year, our Committee has published promotional and devotional material in connection with this Corporate Communion and I am sure that you will be particularly pleased with our poster for this coming Advent. Our first publication was Richardson Wright's pamphlet, "Before Breakfast." The demand for this booklet was so great that we could not keep it in stock. It was followed by three other pamphlets by Mr. Wright, "Before Lunch," "Before the End of the Day," and "Before He Comes." In addition, Mr. Wright has permitted us to publish the lectures which he has presented under the title, *Anatomy of Saints*. This fall, we are reprinting Bishop Dun's article, "This is My Body."

AIDS FOR EVANGELISM

The General Convention of 1943 instructed our Committee to concern itself with the problems of evangelism. Accordingly, we have published a handbook entitled *Guide for Lay Readers*, which has gone into two editions and is in constant demand. Supplementing this volume, the Committee also publishes sermons for lay readers, and this service has proved to be one of the most important contributions which our Committee has

made. The sermons are written for specific Sundays in the Church year by various members of the clergy. They are mimeographed and mailed to a subscription list in monthly bundles. At present, there are approximately 1,000 people receiving these weekly sermons.

Our Committee played a prominent part in building up the Forward in Service program especially through the means of a booklet entitled, "He Sent Them Two by Two." This year, to continue this activity, we are issuing a guide book which we are calling *A Way to Brotherhood*.

Out of our experience has come definite proof that men want to learn more about the Church and to know more about religion in general. This truth was brought home to us by the nationwide response to our booklet, "The Episcopal Church, Some Interesting Facts." It has gone into five editions and is still in great demand. We also distributed 10,000 copies of "The Episcopal Church: A Miniature History" by Walter Stowe. Recently, we have prepared a special edition of an important book by Bernard Iddings Bell, entitled *God Is Not Dead*, together with a supplement to aid leaders who use it as a text book in schools of religion.

We have encouraged and conducted teaching missions, retreats, schools of religion, and study groups, and we have been successful in renewing interest in these activities. In short, we have made definite progress in the field of religious educations.

THE RETURNING VETERAN

One of the undertakings which has commanded a great deal of our attention and effort during the past year was the building of a parish program for the returning veteran. In this field, we have

published three pamphlets, "Spiritual Partners in Prayer," "When They Come Home," and "The Veteran in Your Parish." We feel that the most important project for Churchmen at home to work with and plan for the returning veterans, who are the Churchmen of tomorrow.

THE CORPORATE GIFT

This General Convention marks the first time that a three-year parochial Men's Corporate Gift has been announced. While the total amount of money is not large, being somewhat in excess of \$50,000, it should be remembered that no direct effort was made to raise a large sum. It has been strictly a voluntary project from the start. However, a beginning has been made and we feel sure that the Men's Corporate Gift will grow from year to year until it becomes a financial bulwark in the program of the Church.

Our recent handbook, *Organizing a Men's Club*, is a practical guide for parishes which desire to start a more active men's program. It has been of real value in helping to form men's organizations.

For the past three years, the Brotherhood of St. Andrew has made truly amazing progress, due largely to the initiative and leadership of its members. We especially commend the pamphlet "The Brotherhood's Place in the Church." Our Committee has been active in assisting the Brotherhood throughout the past three years.

Two years ago, another laymen's organization, the National Guild of Churchmen, was created in spontaneous response to an appeal from laymen who believe in the Church and are willing to help educate others. Its members number in the thousands and many of the men in our Committee's "chain of leadership" are active in this organization as well as in the Brotherhood of St. Andrew. In general, it is most gratifying to report that laymen are becoming more and more interested in the Church and participating more actively in the programs of the Church.

In some quarters, concern has been expressed as to whether or not our Committee is flexible enough to accommodate both the so-called "high" Church and "low" Church. I can only tell you that our Committee pleads ignorance of the meaning of these two terms. Our members and the diocesan leaders represent practically every shade of Churchmanship to be found. But as far as we are concerned, we are all Churchmen together.

If we are to achieve world brotherhood, which is the keystone to world peace, may God give the men of the Church the wisdom and the courage to face the opportunities and the responsibilities of the days that lie ahead.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND, and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended.

European Children

Previously acknowledged	\$3,333.01
Holy Cross Church, Valle Crucis, N. C. (Dutch)	33.50
Holy Cross Church, Valle Crucis, N. C. (Greek)	33.25
Mary E. Sidle—Russian, Belgian, Dutch, Norwegian, Greek, German, Japanese, Chinese—\$10 each	80.00
C. Madeline Bone and Dora M. Foster	5.00
	\$3,484.76

Children in France

Previously acknowledged	\$4,836.18
Rt. Rev. E. J. Randall, D.D.	10.00
Mary E. Sidle	10.00
St. Stephen's Church, Gilroy, Calif.	8.00
Caroline B. Cocke	2.50
	\$4,866.68

War Prisoners' Aid

Previously acknowledged	\$ 333.00
Mary E. Sidle	10.00
	\$ 343.00

General Convention and the Negro

By the Ven. John E. Culmer

Archdeacon for Colored Work in the Diocese of South Florida

ONE of the most encouraging signs at General Convention was the presence of three Negro deputies: Ven. Dumont E. Morrisseau, from District of Haiti; the Rev. Lemuel Shirley, Panama Canal Zone; and Ven. John E. Culmer, South Florida. The Ven. Robert I. Johnson of Eastolina was also elected, but died before the Convention met. In addition to four deputies elected, five dioceses and Negro priests as alternates: Ar-

positive program of the Church and to give them exposure to approved and established laymen's programs of Christian endeavor." It was further stated that many of the Negro Churchmen do not understand the significance of the Church's program, and for this reason "are not moved . . . to bring other men under its influence and into the membership of the Church."

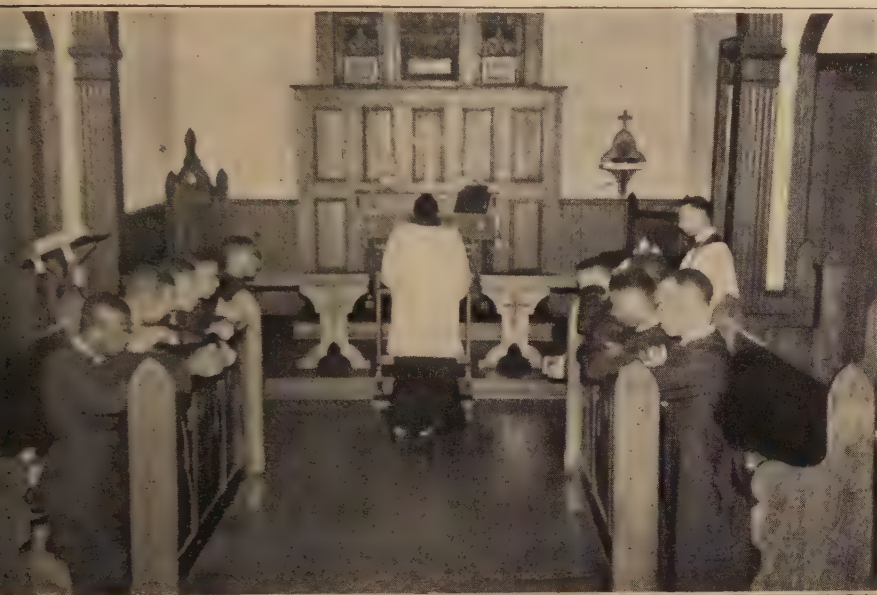
Incidentally, I shall be abidingly grateful to Mr. Justice Roberts for ask-

have American Negroes been as receptive of the teachings of the Church as they are today, but our buildings and equipment are, in general, inadequate and antiquated.

Here is an opportunity which challenges the genius of the Episcopal Church. It is, in effect, more than an opportunity—it is a responsibility, a divine commission. The state of the Church will not be a healthy one until we seriously dedicate ourselves to this God-given task. In a pre-Convention meeting of the National Council, \$7,500 from the R&A Fund was allocated toward the purchase of a lot for St. Matthew's Mission, Wilmington, Del.; \$5,000 for a church and parish house for St. Michael's Mission, Baton Rouge, La.; and \$4,000 for a rectory and parish rooms for St. Mark's Mission, Wilson, N. C. It is to be hoped that more substantial grants will be made to other Negro congregations in the future; certainly not much progress can be made if the paltry gifts to the above-mentioned missions are a criterion of the mind of the Church toward her work among the Negroes.

BISHOP PAYNE DIVINITY SCHOOL

The Bishop Payne Divinity School continues to be a controversial issue between the North and the South, and many of our Negro clergy in the North aid and abet their episcopal superiors and other Church authorities in a determined effort to abolish the "Jim Crow" seminary because, by comparison, it suffers mentally and physically with our other theological schools. It is true that the Bishop Payne Divinity School is woefully lacking in adequate buildings and equipment, but if college and seminary degrees are criteria, the school has a scholarly faculty. Moreover, it has no monopoly on the failure of its graduates; many of its alumni are successful rectors of some of the largest churches in the nation. Despite its "Jim Crow complexion," this school has served a vital need and the time for it to be abolished has not yet arrived. On the contrary, the Church should allocate sufficient monies from the R&A Fund for the physical rehabilitation of the school. We should stop talking so much about the ideal and do something about meeting the demand of the real. Like my brethren in the North, I am mentally and spiritually opposed to segregation in all of its forms, but I am realistic enough to know that as long as we have Negro priests minis-



BISHOP PAYNE DIVINITY SCHOOL CHAPEL: "We should stop talking so much about the ideal and do something about meeting the demands of the real."

as, Florida, Chicago, Washington, Newark. These gestures of minority recognition on the part of these dioceses are hopeful indications of a new attitude for Negro Churchmen, despite the racialism which has been shown in the past in dealing with the minority group. It is true that what the Negro Church demands he cannot physically do, but he must in patience await the realization of his hope for full and complete integration into all departments of the Church.

THE BI-RACIAL COMMISSION

Perhaps the most noteworthy thing at General Convention was the action of the Church in the passage of a resolution authorizing the Presiding Bishop to appoint a bi-racial commission consisting of four bishops, four priests, four laymen "to plan constructively for the inclusion of Negro laymen in all departments and organizations of the

ing me to say the noonday prayer. This, in my opinion, was an honor and privilege which a presiding officer of smaller Christian stature would not have bestowed upon a representative of a comparatively negligible minority group. It was also indicative of the inclination and disposition of the laymen of the Church to translate the preaching of the Fatherhood of God into the practice of the Brotherhood of Man.

INADEQUACY OF EQUIPMENT

As a member of the Committee on the State of the Church, before a subcommittee of that body, I insisted that the Church should take her work among Negroes more seriously. The time has come when Negro work should be regarded as more than an outward and visible sign of Catholicity, rather than, as it has been in the past, a sort of necessary appendage which should be supported for the Lord's sake. Never before

tering to Negro congregations in both the North and the South, we are partners in the mental and spiritual distress superimposed upon us by those who have taught us to wait and pray in patience for the fulness of time when the kingdoms of this world shall become the Kingdom of our God.

THE WOMAN'S AUXILIARY

Perhaps the Woman's Auxiliary did a more positive job for its Negro constituency than did General Convention. By unanimous recommendation of its Executive Board, it passed the resolution that "all members should work together without discrimination or division within the Church which is the body of Christ, and that the women of the Church should aim at complete integration of all racial groups in their organizations." It was further proposed that any diocese which has at least three congregations, and at least 225 communicants of any minority group, shall be entitled to one additional delegate from that group. This action will abolish the Negro delegations from the five dioceses in the South which have occupied seats at the Triennial under the dual banners of "White" and "Negro."

While on the surface this appears to be a definite gain, on close observation and study one cannot escape the conviction that any special legislation in favor of minority groups falls a bit short of Christian democracy. Though it relieves the embarrassment of the undemocratic and un-Christian practice of having any one diocese represented by two banners, it certainly is not the full and complete integration into membership of the body of Christ. Nevertheless, it shows that the women of the Church are "aiming at complete integration."

The past is behind us; it is not so dark. The present is upon us; the light is breaking. The future is before us; it is bright with hope and big with promise. Meanwhile we shall continue to work and to pray: "Thy Kingdom come, O God."

PARISH LIFE

Students Sleep in Church Crypt

More than 100 students have been living in the crypt of the Church of the Redeemer, Pittsburgh, Pa., for the past two weeks. The students, who are from the Carnegie Institute of Technology, were unable to find rooms when they first registered for classes. The "Church mice," as they refer to themselves, all agree that if it had not been for the rector, the Rev. Hugh Clark, they would have slept on park benches. Appeals to his congregation by Mr. Clark have found rooms for nearly all of the men.

Did We Miss the Boat?

Religious Education at the Convention

By the Very Rev. Victor Hoag, D. D.

Dean of Christ Church Cathedral, Eau Claire, Wis.

RELIGIOUS education failed to get the dramatic new start that had been hoped for at this General Convention. The resolutions of the House of Bishops last year, promises from leaders that something would happen, plus the increasing grumbling—in many cases amounting to indignation—of the ordinary parish clergy had seemed to point to the certainty of drastic steps.

Unfortunately, the only proposal came in the form of a canon, prepared by Bishop Whittemore of Western Michigan. This was turned down by the bishops on the technicality that it would set up a body outside the National Council and tend to destroy the unity of direction by that body. But it was exactly to get it out of the hands of the National Council, which has so long allowed the matter to slide, and which therefore seemed to be an impossible source of relief, that a separate Board of Christian Education had been devised by Bishop Whittemore. Instead, the National Council is being given one more chance.

Dr. Wieland, in reporting for the Home Department, which has been of late the omnibus into which have been degraded several once independent Departments, now reduced to Divisions—assured the Convention that religious education and social service had not been made subservient to missions. That the bishops and deputies did not agree with this, but recognized the mounting demands for a revived religious education, was shown by their action directing that the Division of Christian Education be restored to the status of a Department.

In addition to this, Convention voted to place youth work under the restored Department. Then, through the budget, came the great boost. Religious education is to have an extra \$28,000 in 1947, and of this, some \$19,000 is for curriculum and lesson material. Similar amounts will be allowed in 1948 and 1949. *How this will be spent is now the most urgent question.*

A hopeful sign is that we have new blood on the National Council, with some names definitely chosen as champions of religious education. We note with confidence such persons as Clark G. Kuebler, Miss Adelaide Case, and Bishop Mitchell of Arkansas. It is to be hoped that they will be placed on the Department of Religious Education, and

be given great freedom to use the knowledge and zeal to vitalize this topic.

So much for the future, which may yet enable our headquarters to win back the confidence of the Church at large. If word comes soon that new secretaries have been employed; if plans for a new series of lessons are announced, and the initial steps shared with the whole field through skilful publicity; and if a publication scheme is started reasonably soon, then we may look for a revived interest, attention, and following throughout the Church.

The report of the Division of Christian Education, made to the House of Bishops in reply to that body's elaborate resolutions in 1945, seems little better than a stop-gap. The proposed "corpus" of instructional material demanded was not produced by the report. In it were some general remarks about the state of divergent opinion through the Church on content, objectives, and method. There was no explanation proposed as to why such opinions had been allowed to multiply and find expression in the many privately printed lesson series. The report ventured the optimistic observation that this has "enabled clergy to choose what would best suit the needs and abilities of their teachers."

The syllabus, which the bishops have requested, is a major part of the report. Attempting to give helpful suggestions in selecting courses, it reveals the widespread confusion and how much the matter is out of hand. A hasty tabulation of the courses offered reveals the inclusion of material from our various Church series in the following proportions: Cloister Press, 9; National Council, 1; St. James' Series, 3; Christian Nurture, 3; Pastoral Series, 4; Morehouse-Gorham, 5. Other suggestions are from publishers and courses outside the Church, as follows: Graded Press, 1; Coöperative Series, 4; Pilgrim Press, 1; University of Chicago Press, 2; Bethany Press, 1; Abington-Cokesbury, 1; Beacon Press, 1.

Whether the clergy generally will accept and follow this hastily prepared curriculum remains to be seen. Since it appears too late for much use this school year, there will be a full year for it to be promoted (if at all), discussed, and developed.

In the meanwhile everybody will be eagerly awaiting word of new personnel.

the Department, and of steps to be taken toward the production of a new series, as official as can be. This General Convention might well have been turned into a historic one

bearing the label of Religious Education. The time was ripe, the ground-swell rising to a grumbling, a rumbling, and a demand to be lead, at all costs. At the moment we seem to have missed the op-

portunity, because the right leader did not appear to touch the spark. Whether the National Council, through a revitalized Department, will assume strong leadership, this winter will tell.

HOW YOUR DEPUTIES VOTED

On concurrence to permit lay administration of chalice

On concurrence with Bishops' unity resolutions

For conference committee to clarify

Bishops' change in unity resolutions

To substitute amended resolutions on unity

	C-L	C-L	C-L	C-L
Alaska	N-N	N-N	Y-Y	Y-Y
Albany	Y-Y	Y-Y	N-N	N-N
Albany	N-N	N-	Y-	Y-Y
Albany	N-N	N-N	Y-Y	Y-N
Albany	Y-Y	Y-N	N-Y	N-D
Albany	N-N	N-N	Y-Y	Y-Y
Albany	Y-Y	Y-Y	N-D	N-N
Albany	Y-Y	Y-Y	N-N	N-N
Albany	D-Y	N-Y	Y-Y	Y-Y
Albany	Y-Y	Y-Y	N-N	N-N
Albany	D-N	Y-Y	D-N	N-Y
Albany	D-D	N-N	Y-Y	N-N
Albany	D-Y	Y-Y	D-N	N-Y
Albany	Y-Y	Y-Y	N-N	Y-Y
Albany	D-N	D-N	D-Y	D-Y
Albany	Y-Y	Y-N	N-Y	N-N
Albany	Y-Y	Y-Y	N-N	N-N
Albany	Y-Y	Y-Y	D-	N-N
Albany	Y-Y	Y-Y	N-N	N-Y
Albany	D-D	N-Y	Y-Y	Y-Y
Albany	Y-Y	Y-Y	D-N	D-D
Albany	Y-Y	Y-Y	Y-Y	Y-Y
Albany	Y-Y	Y-N	N-Y	Y-Y
Albany	Y-Y	D-N	D-D	D-Y
Albany	Y-Y	Y-Y	N-Y	N-N
Albany	D-N	D-N	Y-Y	Y-N
Albany	Y-Y	Y-D	N-D	N-Y
Albany	Y-Y	Y-Y	N-D	N-N
Albany	Y-Y	Y-Y	N-N	N-N
Albany	N-N	N-N	Y-Y	Y-Y
Albany	N-N	N-N	Y-Y	Y-Y
Albany	Y-Y	Y-Y	N-N	N-N
Albany	Y-Y	Y-Y	N-N	N-N
Albany	D-N	N-N	Y-Y	Y-Y
Albany	Y-Y	N-N	Y-Y	Y-Y
Albany	N-N	N-N	Y-Y	Y-Y
Albany	Y-	Y-	N-	N-
Albany	Y-Y	Y-Y	N-N	N-D
Albany	D-N	D-N	Y-Y	Y-Y
Albany	N-Y	N-Y	Y-Y	Y-Y
Albany	Y-Y	Y-Y	D-Y	Y-Y
Albany	Y-Y	Y-Y	N-N	Y-Y
Albany	N-N	N-N	Y-Y	D-Y
Albany	Y-Y	Y-Y	N-N	N-N
Albany	D-Y	N-N	Y-Y	Y-Y
Albany	N-N	N-N	Y-Y	Y-Y
Albany	Y-Y	Y-N	Y-Y	Y-Y
Albany	Y-Y	D-D	Y-D	N-Y
Albany	Y-Y	Y-Y	Y-Y	Y-Y
Albany	N-N	N-N	Y-Y	N-N
Albany	Y-Y	Y-Y	Y-Y	N-N
Albany	Y-Y	Y-Y	Y-Y	N-N
Albany	N-D	Y-Y	Y-Y	D-N
Albany	Y-Y	Y-Y	N-Y	N-Y
Albany	D-Y	N-N	Y-N	Y-D

4. On concurrence to permit lay administration of chalice

3. On concurrence with Bishops' unity resolutions

2. For conference committee to clarify

Bishops' change in unity resolutions

1. To substitute amended resolutions on unity

	C-L	C-L	C-L	C-L
Diocese	D-N	D-N	D-Y	D-Y
South Carolina	Y-Y	Y-Y	N-N	N-N
South Florida	N-N	N-N	Y-D	D-N
Southern Ohio	N-N	Y-Y	N-N	N-N
Southern Virginia	N-N	N-N	Y-Y	Y-Y
Southwestern Va.	Y-D	Y-Y	N-N	N-N
Springfield	Y-Y	N-N	Y-Y	N-Y
Tennessee	Y-N	N-N	Y-Y	N-N
Texas	Y-Y	N-N	Y-Y	N-N
Upper S. C.	Y-Y	N-N	Y-Y	N-N
Vermont	Y-N	Y-Y	Y-Y	Y-Y
Virginia	N-N	N-Y	Y-N	Y-N
Washington	N-N	N-N	Y-Y	Y-Y
West Missouri	Y-Y	Y-Y	N-N	N-N
West Texas	N-N	N-N	Y-Y	Y-Y
West Virginia	N-N	N-N	Y-Y	Y-D
Western Mass.	N-N	N-N	Y-Y	Y-N
Western Mich.	Y-D	Y-N	N-Y	Y-Y
Western N. Y.	D-N	N-N	Y-Y	Y-Y
Western N. C.	N-N	N-N	Y-Y	Y-Y
Domestic Districts				
Alaska	Y-	Y-	-	N-
Arizona	N-N	N-	Y-	Y-Y
Eastern Ore.	N-N	N-N	-	Y-Y
Honolulu	N-N	N-N	Y-Y	-Y
Idaho	Y-Y	Y-Y	N-N	N-N
Nevada	Y-Y	Y-	N-	N-
New Mexico	N-N	N-N	Y-Y	Y-
North Dakota	N-N	-Y	N-Y	N-N
North Texas	N-N	N-	Y-	Y-
Canal Zone	Y-Y	Y-N	N-N	Y-N
Philippines	Y-	Y-	N-	N-
Puerto Rico	Y-	Y-	N-	-
Salina	Y-Y	Y-Y	N-N	N-N
San Joaquin	N-N	N-N	-	-Y
South Dakota	Y-	Y-Y	N-N	N-N
Spokane	N-	N-	Y-	N-
Utah	Y-Y	Y-N	N-Y	N-
Western Neb.	Y-Y	Y-Y	N-N	N-Y
Wyoming	Y-Y	Y-	N-N	N-N
Foreign Districts				
Anking	N-N	N-N	Y-Y	Y-Y
Cuba	Y-N	N-Y	Y-Y	N-Y
Haiti	Y-	Y-	N-	N-
Hankow	Y-N	Y-N	N-Y	-Y
Liberia	-	-	-	-
Mexico	Y-	-	-	N-
Shanghai	N-	N-	Y-	Y-
So. Brazil	Y-	-	-	Y
Totals				
Clerical Yes	43	40 1/4	40	36
—No	23 1/2	33 1/2	31 1/4	35 1/2
—Divided	14	6	8	8
Lay Yes	41 3/4	35 1/2	43 3/4	41
—No	30 1/2	38	24 1/2	29 1/2
—Divided	5	2	6	6

to pass, a vote by orders must receive an affirmative vote amounting to at least one whole vote more than the sum of negative and divided votes. Each diocese has one vote each order (clerical and lay), and each missionary district has one-fourth vote in each order.

No. 1 was to substitute the Sprouse (Commission minority) resolution, as amended by the Norton amendment, for the resolutions of the majority report of the Commission. It was passed.

No. 2 was a request by the supporters of the Sprouse resolution as amended by the deputies for a conference committee of the two Houses to clarify the language of an amendment by the bishops which seemed to some to

"bring back the Proposed Basis of Union by the back door." The request was defeated, and the vote was then put on No. 3.

No. 3 was on the question for concurrence with the House of Bishops on its amendment to the Sprouse-Norton resolutions. Concurrence was defeated by failure of the clerical order to have a majority of a whole vote. Thereupon the Conference Committee, previously defeated by No. 2, was agreed upon by a voice vote, and the clarifying language brought in later by the committee was approved by both Houses.

No. 4 was on the question of permitting laymen, with the approval of the bishop, to administer the chalice at Holy Communion un-

der certain circumstances; it was defeated in the clerical order.

Final action on constitutional amendments requires a vote by orders. On a clarifying amendment on the election of a Presiding Bishop and on giving foreign missionary districts the right to vote on changes in the Prayer Book, the vote was unanimously yes. On an amendment to Article VIII, relating to the ordination of bishops, priests, and deacons to minister elsewhere than in this Church, the vote was unanimously yes, except for Colorado, which voted no in both orders.

Reunion of the Missionary District of Western Nebraska with the Diocese of Nebraska was also approved unanimously on a vote by orders.

Looking Forward

GENERAL Convention has set the course of the Church for the next three years. It is now up to all of us Churchmen, in our several dioceses and parishes, to follow that course. In general, it may be summarized under three headings.

I. THE MISSIONARY PROGRAM

As always, the first task of the Church is to carry out her mission to all nations and races, baptizing them, preaching the Gospel, and teaching them about our Lord, who is the Way, the Truth, and the Life. The missionary task comes to us today with a new forcefulness, because it is increasingly clear that the world must choose between the way of Christ and the way of destruction. But how can the world choose Christ unless His message is brought to all the peoples of the world?

The report of the Program and Budget Committee [L.C., September 29th] put the matter plainly:

"The world which confronts us is a broken world, ground to bits by the cruelties and the hatreds which the war engendered. . . . Everywhere men are hungering for guidance, for a sure sense of direction, for some degree of harmony and hope. God sent Jesus Christ to reunite a broken world. He sent His Son to secure for every race and nation brotherhood and peace. Only the redeeming love of Christ can now reunite men with their fellowmen, and, at the same time, reconcile the life of mankind to the life of God. The work begun in Galilee did not end with the earthly life of Jesus. It goes on through His Body, the Christian Church. It is this reuniting work which has always been the mission of the Church. Today, as perhaps never before, the urgency of that work is painfully clear. Nothing will ever serve us in this shrinking world unless it serves the whole."

Obviously, the Episcopal Church alone cannot convert the whole world. But we can do our share — and our share is much more than we have been doing in the past. We have a threefold mission — to our own parish and community, to the missionary areas of our own diocese and of the Church in this country, and to the missionary work of the Church throughout the world.

Simply to hold our own requires an increase all along the line. Missionary salaries have not kept pace with the increases in costs of living. They must be increased. "The laborer is worthy of his hire." But the work, too, must be increased. The Episcopal Church has assumed responsibility for new areas in China and in Central and South America. The time has come to send scores of missionaries back to the

Far East, along with the supplies and financial assistance that is so sorely needed. We have destroyed militarism in Japan; shall we not put Christianity in its place, lest a new evil spirit rise up to fill the vacuum?

The Church will have a plebiscite on this whole question this fall. The question will be, Shall we respond to the call of Christ for our own day, to go into all the world and carry His message? Or shall we surrender the world to the forces of materialism and secularism which threaten to engulf and destroy our whole civilization?

The plebiscite will come in the form of the Every Member Canvass. Your pocketbook will be the measure of your concern. If you would cast your vote on the side of the Lord, you can do so by greatly increasing your pledge to the Church, particularly on the red side of the envelope — even to the point where it hurts.

2. THE RELIEF PROGRAM

Someone said, not cynically but in deep earnestness, that it does no good to give a catechism to a child who died of starvation last week. The statement is perhaps an oversimplification of the relief problem, but it contains a significant truth. Our Lord charged His followers to preach the Gospel; but He also enjoined them to feed the hungry, heal the sick, and comfort the stricken. There is a tremendous need today for sheer relief — for clearing away the rubble of war, and laying the foundations for peace. Even more than the physical reconstruction is the need for human reconstruction — for restoring broken and starved bodies, for reinvigorating shattered and depressed minds, for reviving fallen spirits and healing bruised and bleeding souls.

A certain amount of this can be done on the material level, by governments and by private philanthropy. With all of its frustrations and political diversions, UNRRA has done much to give material aid to stricken Europe. But there are other fields in which relief and rehabilitation can best come through the Churches. And only Christians, acting in the name of Christ, can help other Christians restore their religious life, and regain their lost spiritual treasures. Recognizing that this is a common task in which Christians of every name and denomination have a common interest, the member-Churches of the World Council of Churches, including our own, have pooled their resources in the name of Church World Service. General Convention has given its wholehearted endorsement to this common effort to administer relief and rehabilitation.

The goal of the Episcopal Church is to raise

000,000 a year, during the next three years, for worldwide relief, and to continue the work of reconstruction and advance begun in this triennium. Not one cent of this money will go through Church World Service; much of it will be administered directly by our own Church, or through agencies in which our Church is already working. All of it will be subject to allocation and control by our own Presiding Bishop and National Council. But it will be a part of the common effort of American Christians to help the Christians of Europe, the Orient, and other war-torn areas to get on their feet again, spiritually as well as physically. It deserves the generous, self-sacrificing support of every Churchman.

3. THE ECUMENICAL PROGRAM

"Ecumenical" is still a strange word to most of us men. We shall understand it better if we think of it as meaning "universal," in a religious sense — that is, pertaining to the whole Christian Church.

Our General Convention has asked us to devote the next three years to a study of the whole question of Christian unity, and of our ecumenical relationships. In another resolution, it has called upon the Church to give special heed to the unity of the Anglican Communion, of which we are a part.

Let us take these injunctions to heart. Let us study these questions anew, in a spirit of utter loyalty to our Church and her faith, as set forth in the Book of Common Prayer; and in an earnest endeavor to cover both what we can give to other Christians, and what we can profitably receive from them.

First of all, let us look to the enduring unity of our own Church. The truth is that we Anglicans are ourselves a microcosm of Christian unity. There is no Church in Christendom that combines within itself, to anything like the extent we do, the genius of Catholicism and the genius of Protestantism. We are Catholic, and we are Protestant. The record is clear for those who will read it. The Book of Common Prayer bears testimony to it. And one has but to look around the Church to see for himself that it is true. It is the strength and glory of our Church that it is true.

As long as the Episcopal Church and its sister churches of the Anglican Communion endure, the Christian world has a living, thriving example of Christian unity in action, reaching across Catholic-Protestant lines, transcending modernist-fundamentalist controversies, with liberty under law, soundly based upon the Apostolic faith and order, bound together in one communion and fellowship with a common ministry, a common liturgy, and a common sacramental life and fellowship.

This is the very genius of our Church; and anyone who would read out of its fellowship those (whether of the Catholic or Protestant wing) who do not see eye to eye with himself, is by that act

stultifying his heritage and denying the particular mission that our Church holds in the community of the One, Holy, Catholic, Apostolic Church.

But we must play a wider part in the Christian federations to which we belong, especially the Federal Council of Churches and the World Council of Churches. Within the scope of these organizations, there are wide areas of Christian ethics, social action, and moral leadership in which Christians can and should speak with a united voice against the materialism and secularism of the contemporary world.

And we must continue to explore the whole field of Christian unity. Perhaps our preoccupation with one branch of the Presbyterians in recent years has closed our eyes to possible lines of approach to other Christian communions, both Protestant and Orthodox. We must not be content with a sort of denominational isolationism, which is the negation of Catholicity; we must reach out in all directions to strengthen the bonds of apostolic fellowship with Christians of other communions, and to seek to restore the broken bonds of fellowship in the Apostolic doctrines.

Here is the threefold program that General Convention has set before the Church in the next triennium. General Convention proposes, but the Church itself disposes. The success or failure of the program is up to its individual members, who make up its parishes and missions, its dioceses and missionary districts, its day-to-day life at home and abroad. Upon those individual members — their prayers, their intelligent interest, their labors, and their sacrificial gifts — rests the ultimate responsibility. Are we prepared to go forward in the name of the Lord?

The American Church Building Fund

HUNDREDS, indeed thousands, of parishes and missions of this Church have reason to be grateful to the American Church Building Fund Commission for assistance in constructing their churches, parish houses, or other structures for Church use. Since its establishment by General Convention in 1880, the Commission has given financial assistance to the Church in more than 3,000 cases, both at home and in the foreign mission field.

The charter of the American Church Building Fund Commission is an unusually liberal one. Under its terms, the Commission is enabled to aid through loans or gifts in the erection, purchase, improvement, or repair of churches, rectories, and other parochial buildings of the Church, and to refinance indebtedness incurred for any such purpose. In practice, loans are made up to 60% of property values, generally secured by first mortgages and retired by quarterly or monthly payments. Gifts are made from the net income of the building fund, and are generally in final payment of the construction cost or purchase price, thereby freeing the property of all indebted-

ness. In addition, architectural guidance is available for parishes and missions, in coöperation with the Interdenominational Bureau of Architecture.

With the heavy post-war building demands, and the need for reconstruction in the war areas, the American Church Building Fund is seeking a substantial increase in its capital. Bishop Gardner of New Jersey, its president, writes:

"Now, facing greater demands for service to the Church than ever before in our history, the Commission has rearranged its approach to its responsible task, with the purpose of meeting the challenges and opportunities of changing times. We shall need a larger fund. We seek the interest and support of the entire Church for the increase of our resources."

Contributions are requested in three ways — by individual gifts, by bequests, and by parochial offerings. In regard to the last-named, it has been suggested that the last Sunday in October be set aside throughout the Church as Church Building Fund Sunday, with a special offering devoted to the increase of the fund.

Many of our churches have held such an observance in other years; many more may wish to do so this year, or to set apart some other Sunday for a special offering for this purpose. Churches that have been helped by the fund in the past may well show their gratitude in this way.

Further information, with folders for parish distribution or forms for individual gifts and bequests, may be obtained from Mr. Richard P. Kent, Jr., assistant secretary, American Church Building Fund Commission, 281 Fourth Ave., New York 10, N. Y.

The Nürnberg Judgment

THE JUDGMENT of the Nazi war criminals on trial at Nürnberg marks a triumph for the new concept of international law binding upon individuals as well as governments. The process of trial was a long and involved one, the significance of which was obscured in the public mind by the lengthy process and the wealth of detail. And the true meaning will be lost upon some in their hasty conclusion that some of the sentences were too light, and that none of the accused should have been acquitted.

The real significance is not in the particular sentences meted out. Any drumhead court could have found Goering and Ribbentrop guilty of some of the most fiendish crimes in history. Everyone who was even slightly familiar with the history of the past decade knew that they and their accomplices were murderers and gangsters on a scale hitherto unknown. They did not even deserve the year's respite from paying with their lives which was given them by the process of the trial. But the important thing is that, heinous as their crimes were, they were granted a full and fair trial, and their conviction was based on

considered and dispassionate judgment after indictment, investigation, and trial.

The precedent set by the Nürnberg trial may prove of the utmost importance to the world of tomorrow. Those who fear that the trial will prove a justification for any victor to execute the leaders of any conquered nation ignore the record of history for such vengeance has been meted out by victors thousands of times in history, with or without the formality of a trial. The new precedent is that of a fair and just assessment, by legally constituted international tribunal, of war guilt, on the part both of individuals and of organizations. A new sanction has been set up for the enforcement not alone of international law but of international morality. And it is demonstrated, once for all, that conspiracy to wage aggressive war, crimes against humanity, and war crimes in violation of national and international law are the concern of the whole world; and that the alleged compulsion of war and the following of the orders of higher-ups are no excuse for crimes of this nature.

The agony of mankind which has resulted from the acts of these arch-criminals will not be mitigated by their punishment, nor will the ever-widening circle of distress that they set in motion be arrested. But the demonstration to the world that there is a higher law of morality that can be enforced against individuals as well as nations, marks a significant advance toward the one world of law and order.

Don Quixote Rides Again

THE editor of the *Christian Century* is a great journalistic crusader. He never hesitates to rush in where angels fear to tread, nor to expose dim plots that have their nefarious existence solely in his own imagination. Like the hero of Cervantes' novel, he breaks his lances freely against the windmills that encircle his Dearborn Street office, and no suspicion that he may sometimes be in error ever crosses his pontifical mind.

Of late, the Episcopal Church has apparently been causing Don Morrison many a sleepless night. Two months ago, he dreamed of her as the victim of a plot, whereby some of her children were going to barter her integrity in regard to Christian marriage for her honesty in regard to Christian unity. The prompt challenge of the basis for this nightmare by THE LIVING CHURCH and the *Witness*, together with the denial of its substance by responsible Episcopalians of every school of thought, brought no apology but only the feeble excuse, "We only said it was a rumor." One month ago, his slumbers were haunted by the vision of the Episcopal Church as a bridge in the middle of a chasm, with neither end touching anything; and the contemplation of this phenomenon caused him to plunge into the yawning

both himself, and come up with a handful of in-
 ible pronouncements about what General Con-
 vention must do in order to anchor the foundations
 the phantom bridge.

What Don Morrison did not recognize was the
 t that his unasked advice was likely to rub his
 voluntary advisees the wrong way. He might have
 ndered a certain episcopal election many years ago,
 en the gratuitous attack of the Hearst press upon
 e of the candidates did much to assure his election.
 rhaps the *Christian Century*, with its ill-tempered
 ack, had somewhat the same effect on General
 nvention.

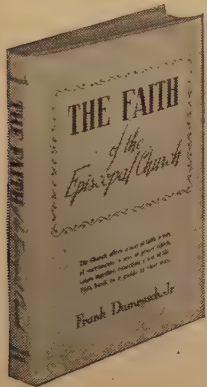
But now, in its issue of October 2nd, the *Christian
 Century* has inflicted the most unkindest cut of all
 on the long-suffering Episcopal Church. In an edi-
 tial entitled "A Blot on the Scutcheon," Don Mor-
 rison blushes with shame over the obstinate refusal
 this antiquated ecclesiastical windmill to yield to
 e lances that he has so gallantly broken against her.
 e had staked his all upon the particular proposal
 r a basis of union with the Presbyterians which the
 neral Convention rejected. This was done, ac-
 rding to our bold knight, "not exactly at the point
 a pistol, but at the point of repeated Anglo-Catho-
 threats of schism and lawsuits," with the strange
 sult that "eight years of conscientious labor by a

joint commission of the two Churches thus ended
 abortively."

So Don Morrison is put out with the Episcopal
 Church, because it did not follow the pattern that
 he had said it must follow, or else. But the worst is
 yet to come. Our crusader is not yet discouraged;
 he actually takes it upon himself to apologize for
 the Church. "The fact is," he says, "that the Epis-
 copal Church is a house divided." The wicked Anglo-
 Catholic minority acts as a "fundamentalist drag"
 upon the Church. How such a small but noisy
 minority could bring about a 2 to 1 vote in the House
 of Deputies is not explained — perhaps it was one of
 those nightmarish "deals" that trouble our good
 knight's imagination. In any case, the *Christian
 Century* hopes the Presbyterians "will not take too
 seriously the affront which they received at Phila-
 delphia."

They won't, we assure you, Don Morrison. And
 the Episcopalians won't take too seriously the series
 of affronts you have dealt us from your editorial
 office in Chicago. Both the Presbyterians and the
 Episcopalians are too conscientious and too seriously
 concerned with the welfare of the Kingdom of God
 to be worried by the breaking of your journalistic
 lances against the windmills that cause you such
 unhappy dismay.

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# The Canons Governing Marriage in the Church

*Together with other Relevant Action of General Convention*

CANONS 16 and 17 as amended by the House of Bishops, with the House of Deputies concurring, are to be as follows, effective January 1, 1947:

## CANON 16

### OF THE SOLEMNIZATION OF HOLY MATRIMONY

SEC. I. Every Minister of this Church shall conform to the laws of the State governing the creation of the civil status of marriage, and also to the laws of this Church governing the solemnization of Holy Matrimony.

SEC. II. No Minister of this Church shall solemnize any marriage unless the following conditions are complied with:

(a) He shall have ascertained the right of the parties to contract marriage according to the laws of the State.

(b) He shall have ascertained the right of the parties to contract a marriage according to the laws of the Church, and not in violation of the following impediments:

(1) Consanguinity (whether of the whole or of the half blood) within the following degrees: (a) One may not marry one's ascendant or descendant. (b) One

may not marry one's sister. (c) One may not marry the sister or brother of one's

---

*¶ For the information and reference of the clergy of the Church and other readers, THE LIVING CHURCH herewith prints in full the revised Canons 16 and 17, the section of Canon 15 respecting communicant status and the marital relationship, the recommended statement to be signed by those applying for the solemnization of Holy Matrimony, and the resolution establishing the Committee on Procedure under Marriage Legislation.*

---

ascendant or descendant of one's brother or sister.

(2) Mistake as to the identity of either party.

(3) Mental deficiency of either party sufficient to prevent the exercise of intelligent choice.

(4) Insanity of either party.

(5) Failure of either party to have reached the age of puberty.

(6) Impotence, sexual perversion, or the

existence of venereal disease in either party undisclosed to the other.

(7) Facts which would make the proposed marriage bigamous.

(8) Concurrent contract inconsistent with the contract constituting canonical marriage.

(9) Attendant conditions: error as to the identity of either party, fraud, coercion or duress, or such defects of personality as to make competent or free consent impossible.

(c) He shall have ascertained that at least one of the parties has received Holy Baptism.

(d) He shall have instructed the parties as to the nature of Holy Matrimony.

(e) The intention of the parties to contract a marriage shall have been signified to the Minister at least three days before the service of solemnization; PROVIDED that, for weighty cause, the Minister may dispense with this requirement, if one of the parties is a member of his congregation, or can furnish satisfactory evidence of his responsibility. In case the three days' notice is waived, the Minister shall report his action in writing to the Ecclesiastical Authority immediately.

(f) There shall be present at least two witnesses to the solemnization of the marriage.

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) The Minister shall record in the register the date and place of the marriage, the names of the parties and parents, the ages of the parties, their names, and their Church status, and witnesses, and the Minister shall sign record.

c. III. It shall be within the discretion of any Minister of this Church to refuse to solemnize any marriage.

c. IV. No minister of this Church shall solemnize any marriage except in accordance with these Canons.

## CANON 17

### REGULATIONS RESPECTING HOLY MATRIMONY

c. I. The provisions of this Canon shall apply only to an active member of this Church in good standing.

c. II. (i) Any person, being a member of this Church in good standing, whose marriage has been annulled or dissolved by a civil court of competent jurisdiction, or any person, being a member of this Church in good standing, who desires to marry a person whose marriage has been annulled or dissolved by a civil court of competent jurisdiction, may apply to the Bishop or ecclesiastical authority of the Diocese or Missionary District in which the person is canonically resident, for a judgment as to his or her marital status in the eyes of the Church, or for permission to be married by a Minister of this Church, provided one year shall have elapsed since the entry of the judgment of a civil court. Such application should be made at least 30 days before the contemplated marriage.

(i) If the Bishop or ecclesiastical authority is satisfied that the parties intend a true Christian marriage he may refer application to his Council of Advisers, or to the Court if such has been established by diocesan action. The Bishop or ecclesiastical authority shall take care that his judgment is based upon and conforms to the doctrine of this Church, that marriage is a physical, spiritual, and mystical union of a man and woman created by their mutual consent of heart, mind, and will thereto, and is an Holy Estate instituted by God and is in intention lifelong; but when any of the facts set forth in Canon 16, Section II, paragraph (b), are shown to exist or to have existed which would definitely establish that no marriage bond has been recognized by this Church, the same may be declared by proper authority. No such judgment shall be considered as reflecting in any way upon the legitimacy of children or the civil validity of the former relationship.

(ii) Every judgment rendered under this Canon shall be in writing and made a matter of permanent record in the archives of the Diocese or Missionary District.

(w) Any person in whose favor a judgment has been granted under the provisions of this Canon may be married by a Minister of this Church.

## REVISIONS IN CANON 15

Canon 15 was amended in Section 2 by the insertion of a clause providing for

anyone "who desires a judgment as to his status in the Church" to be able to apply to the bishop or ecclesiastical authority for such judgment.

The canon was more significantly amended in the third section, so that that section now reads:

Sec. 3 (a). If any Minister of this Church shall have cause to think that a person desirous of Holy Baptism, or of Confirmation, or of receiving the Holy Communion, has been married otherwise than as the word of God and discipline of this Church allow, such Minister, before receiving such person to these ordinances, shall refer the case to the Bishop for his godly judgment thereupon. The Bishop, after due inquiry into the circumstances, and taking into consideration the godly discipline both of justice and of mercy, shall give his judgment thereon in writing. *Provided, however, that no Minister shall*

in any case refuse these ordinances to a penitent person in imminent danger of death.

(b). Any persons who have been married by civil authority, or otherwise than as this Church provides, may apply to the Bishop or to the Ecclesiastical Court of their domicile for the recognition of communicant status or for the right to apply for Holy Baptism or Confirmation. After due inquiry into all the facts relevant thereto, judgment shall be given in writing to the petitioners by the Bishop or by the Ecclesiastical Court acting through the Bishop.\*

(c). When marital unity is imperilled by dissension, it shall be the duty of either or both parties, before contemplating legal action, to lay the matter before a Min-

\*The closing sentence of this section, "In case of a favorable decision, a Minister of this Church may, at his discretion, bless the parties to the union," was deleted.

## The Feast of St. Luke The Evangelist

### Book of Common Prayer — October 18th

Contrary to the notions generally held by lots and lots of Christians, it is quite apparent that St. Luke, who wrote one of the most glorious of the four Gospels, was not one of the earliest disciples of Our Lord,—and, in fact, he may never actually have seen Him. We know nothing, really, even of his conversion. He begins appearing in St. Paul's time, and is admitted generally by authorities to be the author of The Acts of The Apostles, as well as The Gospel so readily accredited to him. This is not hard to follow, for the style of writing is identical. St. Luke wrote tersely yet beautifully, and nowhere in Holy Scripture do we get clearer word pictures than we have through reading his inspired Holy History.

St. Luke was a physician,—and is understood, also, to have been an artist. What a combination of abilities, especially when one comes to write,—exactness, accuracy of every detail, painstaking in factual research,—and then color in imagination and word in setting it down for posterity!

We like to think of St. Luke as one of the first of Jesus' followers who, like us, never even saw Him or knew Him firsthand, as did the early Disciples. We hope we are cherishing no unrighteous pride when we confess to a slight, slight feeling that perhaps Our Lord enjoys and appreciates the intense, loving faith and devotion of those millions and millions of followers of His, like us, who, never having seen, heard or

touched Him, yet love, serve and follow Him. He may even rate such faith just a notch higher than that of those who had the greater advantage of seeing, hearing, touching and following that blessed, glorious Personality, in fact,—read what He said to St. Thomas on the subject (St. John 20. 29).

But the first Disciples DID get their teaching through His lovely voice and personality. Where have we gotten ours? By all the haphazard methods of rule-of-thumb Church Schools, catch-as-catch-can teachers, many times not too well informed themselves,—all sorts of Church School courses without ANY official policy or approval behind them, and even the PERSONAL opinions of many priests allowed to crop in to season the process over the years,—and yet, God be praised, here we are — CHRISTIANS! And we choose to believe that not a little of that happy result comes from the inspiration engendered by Blessed St. Luke, who, himself, never having seen or known Our Lord, like us, both loved and followed Him!

His symbol is an ox, which was known in ancient lore as a beast fit and suitable for sacrificial use. St. Luke was such. Are we? Does Jesus find us FIT to be used in His service, and especially for that ULTIMATE phase of discipleship,—sacrifice? Have we got what it takes, or are we just hangers on?

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*Another thought or two. St. Luke was a physician, but a CHRISTIAN one. Is your doctor a Christian? If not, pray hard that he become one. If he is, he doubtless has to miss his Communion many times. Remember him when YOU come, therefore, and pray that through his gifts of healing he may carry Jesus into many homes which have Him not, in his own peculiarly specialized way.*

*There are many of us who are not so gifted as others in offering prayers. Have no hesitancy in writing us for suggestions as to suitable books of collected prayers.*

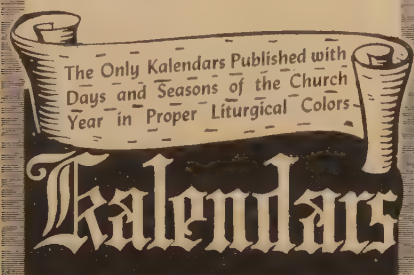
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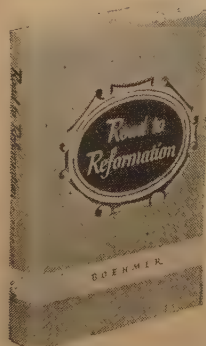
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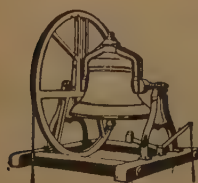
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ister of this Church; and it shall be the duty of such Minister to labor that the parties may be reconciled.

### COMMITTEE ON PROCEDURE

That the experience of the whole Church may be collated and appraised for the benefit of all concerned, a committee of bishops is created to gather and act in the dissemination of information relative to the canons. All cases reported to the committee will be anonymous as to the parties concerned and the witnesses, so that the privacy of individuals will not be violated. The Committee was established by the following resolution:

RESOLVED, that a Special Committee of three Bishops on Procedure under Marriage Legislation be appointed by the Chair to hold office until the next General Convention, whose duty it shall be to obtain from diocesans copies of judgments under Canon 17 regarding procedure followed and testimony upon which the judgments are based but without names of applicants or witnesses; to collate them, and once a year to publish to the members of this House their findings as to procedure followed; to give advice when requested as

to procedure; and to report to General Convention their recommendations as amendments (if any) of the Canons Holy Matrimony.

### STATEMENT OF UNDERSTANDING AND INTENTION

A statement of understanding of the Church's doctrine regarding marriage and the intention of the signers to faithful to it is provided by resolution the General Convention for recommended use, as follows:

"We A.B. and C.D. desiring to receive the blessing of Holy Matrimony in the Church, do solemnly declare that we have marriage to be a lifelong union of husband and wife as it is set forth in the Form of Solemnization of Matrimony in the Book of Common Prayer. We believe it is for the purpose of mutual fellowship, encouragement and understanding, for the procreation (if it may be) of children, and their physical and spiritual nurture, and the safeguarding and benefit of society. And we do engage ourselves, so far as us lies, to make our utmost effort to establish this relationship and to seek God's help thereto."

## GENERAL

### EPISCOPATE

#### Mr. Barton Accepts Election

The Rev. Lane W. Barton has notified the Presiding Bishop of his acceptance of his election as Bishop of Eastern Oregon.

The consecration will take place on November 26th in St. Paul's Church, Norwalk, Ohio, Mr. Barton's home parish.

### CANADA

#### Fr. Palmer Backs Union

The Rev. Roland F. Palmer, SSJE, superior of the Canadian branch of the Society of St. John the Evangelist, has issued a statement in support of the proposed union between the Church of England in Canada and the United Church of Canada.

"The greatest obstacle to unity is not Faith and Order," said Fr. Palmer, "it is social and ecclesiastical snobbishness. Some of us would like to be united with the socially acceptable Presbyterians, but not with some body largely made up of people of foreign extraction. Others would like to be united with people who wear fine vestments, but not with people we label 'nothing but a bunch of Methodists.'"

"Our ignorance of the United Church of Canada is simply staggering when we remember that we live in the midst of United Church people who bake our

bread, bank our money, and marry our daughters. We do not know what they believe and teach. We do not know how they are governed. We do not know how they worship. And their ideas about us are also vague.

"Some of our people say that the United Church has not a doctrinal basis and has an irreverent, or at least vulgar form of worship. Some of their people say that there is only a tissue paper partition between us and Rome, and that we have no vital religion.

"Brethren, these things ought not to be. We take so little interest in them that we hardly bother to observe any system of professional ethics in dealing with them, or they with us. We go our way and let them go theirs. Locally we take little interest in their efforts for the Kingdom, nor they in ours. We take in their disgruntled members and their take in ours, without any cross reference between pastors. We announce service times with no reference to the other.

"It is a shame that we are separated but worse that we glory in our shame."

"The Church of England is in a very good position to be the rallying point for the forces of Christianity in Canada. Because of her ancient heritage she is much in common with the ancient Catholic Churches of Rome and the East. Because she is Reformed and Evangelical she has much in common with the Protestant bodies.

"She has already made some progress in the friendly relationships established with the ancient Churches of the East."

with the Old Catholics. Rome pre-  
sents at present a blank wall. Roman  
Catholics are forbidden to have conver-  
sations with other bodies with a view to  
unity. We can only hope and pray for  
some day when we can have conversations  
with them.

The proper place to begin would  
be to be with those bodies of Anglo-  
Catholic origin who became separated from  
the main body in the past few hundred years. It is  
to them that we have a special duty,  
because it was partly our fault that the dis-  
cussions took place."

Fr. Palmer pointed out that the one  
point of separation from the Church of  
England is the Methodist body. They,  
with the Presbyterians and the Congrega-  
tionalists, came together to form the  
United Church of Canada.

"This great Church of over 2,000,000  
people is the one to which we have a  
special interest and duty," he said. "Along  
with the United Church we have also a  
special duty to that part of the Presby-  
terian Church that stayed out of the  
union. Later on it is to be hoped that  
we can converse with the Baptists, a  
smaller and more divided body.

"In Canada today there are about  
10,000,000 people. Five million are Ro-  
man Catholics (three million of them  
English), 2,200,000 are United Church,  
1,500,000 are Church of England, 800,-  
000 are Presbyterians, 400,000 are Baptists  
of various kinds, 400,000 are Lutherans  
of various kinds, 150,000 are Eastern  
Orthodox of various kinds."

Fr. Palmer is a member of the joint  
commission of Anglicans and United  
Churchmen which drew up the plan of  
mutually acceptable ministry as a first  
step toward unity. [RNS]

## RELIEF

### Zeisler Sails for France

The Rev. Richard S. Zeisler, who has  
been assisting the rector at Trinity  
Church, Columbus, Ohio, will sail for  
France on October 17th on the maiden  
voyage of the SS *America*. Fr. Zeisler is  
returning to resume his duties as canon  
of Holy Trinity Pro-Cathedral, Paris.  
He will also teach at the American  
School in Paris, which is reopening for  
the first time since the beginning of the  
war.

Fr. Zeisler has asked to have it known  
that the French and American govern-  
ments are permitting him to carry relief  
supplies into France. His address until  
his departure is 85 Hamilton Park,  
Columbus 3, Ohio. After his arrival in  
France, his address will be 23 Avenue  
Marcel V, Paris, France. If anyone  
wishes to contact friends or relatives in  
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## AUSTRALIA

### Kelham Fathers Arrive In Australia

The Rt. Rev. Bryan P. Robin, Bishop of Adelaide, has announced that the members of the Society of the Sacred Mission (the Kelham Fathers) will establish their headquarters at Adelaide. The society will work for the strengthening of the religious life in Australia and will establish a college to train men for the ministry. [L.C., August 4th.]

In his announcement Dr. Robin said: "All who have met Fr. Bedale [the director of the society] and Fr. Oddo have already agreed, I think, that if they are a fair example of Kelham, the Church in Australia may look to be mightily benefited by the coming of the society."

## JAPAN

### Hospital Chapel Popular For U. S. Weddings

The Chapel of St. Luke's Hospital, Tokyo, now occupied by the 42d General Hospital of the US Army, has become the center for most of the wedding of the occupation forces, both military and civilian. An average of two weddings a week are performed. An Episcopal, a Roman Catholic, and two Protestant chaplains are attached to the chapel.

On September 7th, two young Nisei, Lt. Gunji Moriuchi of Menlo Park, Calif., and Miss Atsuko Mori of Magna, Utah, were married by Chaplain Henry G. Dutcher. Both Lieutenant and Mr. Moriuchi were active in the large Nisei congregation at Fort Snelling, Minn., under the chaplaincy of the Rev. Daisuke Kitagawa.

On September 13th, Capt. Frank J. Carlisle of Seattle and Miss Maisie M. Fleener of Fosston, Minn., Army librarian, were married in the chapel by Chaplain Prentis W. Chunn.

### Old Testament Translation Begun

A new translation of the Old Testament into Japanese is being undertaken by the Japanese Bible Society. The translation will be made directly from the Hebrew text, and will be completed, it is hoped, by 1950.

Dr. James C. Hepburn, who went to Japan after the Rt. Rev. Channing Moore Williams, first Bishop of Japan, completed the first Japanese translation of the first four Gospels in 1859. Later Dr. Hepburn, assisted by the Rev. Masahisa Uemura and others, completed the translation of the whole Bible.

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## BOOKS

REV. H. B. VINNEDGE, *Editor*

### Sermons by Sockman

W TO LIVE! By Ralph W. Sockman.  
New York: Abingdon-Cokesbury,  
946. Pp. 214. \$2.

This latest edition of 25 sermons by Ralph Sockman, famed preacher of the National Radio Pulpit, written and preached originally in the "somber setting of war," is composed of selections determined by the response of his radio audience and by "value unaffected by passing headlines of the hour." The underlying purpose of these sermons in personal religion is to bring the Christian answer to confused and struggling individuals. One will find each sermon brief and concrete, entirely adapted to a radio audience, with an average length of seven and a fraction pages.

To read this volume is to do so with the feeling of one sitting in an audience listening to this modern liberal pulpit spout humanistic platitudes adorned with Christian overtones. Substitute any great teacher from classical history for the name of Jesus, and this book might well have been written by a disciple of Marcus Aurelius, Augustine, or Epictetus. The treatment of the various themes is about as non-doctrinal, except in rare and isolated spots, as any polemical effort can be and still be rightly called a sermon. The content of these sermons impresses me as an indulgence in secondary utterances.

To the seminarian and to the young minister, interested in the study of homiletics, this book will prove helpful. Dr. Sockman is still a master from the standpoint of "how" to say things, how to illustrate a sermon, and how to capture the imagination with striking titles.

JAMES P. CLEMENTS.

### Writings of Missionary Statesman

The Association Press (New York) is announcing the publication of the *Addresses and Papers* of John R. Mott, in six volumes. The first two volumes in the series are now available. Dr. Mott, who was for 30 years chairman of the Independent Volunteer Movement for Foreign Mission has had such a long and distinguished career as a missionary statesman, that these volumes may well become a standard classic in the field of missions. Students of Church history, of the last half-century of missionary enterprise, and of the ecumenical movement, will look forward eagerly to the appearance of the successive volumes in the series. They will constitute invaluable source books for such studies. If ordered the entire set, each volume costs six dollars; \$7.50 is the price for a separate volume.

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## MICHIGAN

### Church of the Incarnation

Consecrated September 29th

The Church of the Incarnation, Detroit, was consecrated on the Feast of St. Michael and All Angels, September 29th, by Bishop Creighton of Michigan. The service of consecration was followed by a Solemn Mass, celebrated by the Rev. Clark L. Attridge, rector of the parish. Bishop Creighton also blessed three memorials which have recently been presented to the church: a bronze plaque in honor of the 81 men who served in the armed forces during the last war; a stained glass window, presented as a thank offering; and a bronze cross inlaid in the floor of the sanctuary, commemorating the consecration.

In anticipation of the ceremonies, a banquet was held the preceding evening at St. Peter's Church, Detroit, when the mortgage of the Church of the Incarnation was burned. Bishop Emrich, Suffragan of Michigan, and the Rev. Darwin Kirby, Jr., curate of St. Luke's Church, Evanston, Ill., spoke. (Fr. Kirby was speaking in place of Dr. Clark G. Kuebler, president of Ripon College and the National Guild of Churchmen.)

The Church of the Incarnation, one of the few Anglo-Catholic parishes of the Diocese of Michigan, was formed in 1940 by the merger of St. Barnabas' Church and St. George's Church and was incorporated in 1942. Announcement was made at the banquet that the Rev. William O. Homer has accepted the position as curate of the parish.

## CHICAGO

### St. Luke's Inaugurates New Church School Program

On Sunday, September 29th, the new School of Religion of St. Luke's Church, Evanston, opened its sessions in a school building built during the summer. The new building is within the walls of the parish house. It has 12 soundproof recitation rooms, each with a capacity of 24 pupils, and also a primary department hall capable of caring for 150 children. This hall can become the place for parish meetings and can seat 500 people. There is a large stage, which on Sundays is converted into a sanctuary for the children's chapel. The cost of the improvements, which were designed by the Rev. Canon Bernard Iddings Bell and Mr. Thomas McKeown, consulting engineer, who donated his services, was \$17,500, all of which is in hand. "At this small cost," said Canon Bell, to the vestry in a report to them, "this power-

ful parish, the largest in the diocese, has turned an almost unused parish house and one unusable for modern teaching into the outstanding Church school building in the middle west—one in which the avowed intention of the rector, the Rev. Edward T. Taggard, to make St. Luke's a child-centered parish, can now be carried out."

The building was not the only new thing about the school of religion. After eight months' careful study of the neighborhood of the parish, made by Canon Bell and the staff of priests, it was decided in the spring to "scrap" the old Sunday school entirely, and indeed the whole idea of a "Church school" of the ordinary sort, and to set up a new sort of parochial education which would integrate every activity, every guild and society, the choirs, every service sung, said, and reinterpret them to themselves and to the community as parts of a single educational venture. The aim is to see it that every person connected with the parish from birth to death takes part in a three-fold program based on the belief that education includes not merely the gaining of information, but also worship and creative work done systematically for God and man.

A staff of 37, of whom seven, in directing positions, are paid, is engaged in managing the various activities of the school. The considerable expenditure involved has been enthusiastically authorized by the vestry, which has consented that the rector himself shall be the director of the school and shall devote nine-tenths of his entire time to excused from other labors.

The rector and vestry are hopeful that the new orientation will lift St. Luke's to even greater efficiency than the past. The enrolment is already larger than ever before. Arrangements are now made for a total of 600 (actually classes), of whom 250 are adults.

### Services Planned at U. of C.

An Episcopal choral service of Holy Communion will be held at 8:30 A. every Sunday morning at the high altar of the Rockefeller Memorial Chapel of the University of Chicago, beginning October 6th. The Rev. Canon Bernard Iddings Bell, consultant to the Bishop of Chicago on education, will be the celebrant.

The vestments and equipment for the services, valued at \$750, have been contributed by trustees and professors of the university. The chalice and paten were given by Dr. Philip Miller of the medical school and Mrs. Miller in memory of the late Morton Butler Ryerson, who was killed in action at Leyte.

Arrangements for the services were

with the consent of the Rev. les W. Gilkey, dean of the chapel, with the authorization of the board of religion and social service of the university.

### Bell Conducts Retreat

The Rev. Canon Bernard Iddings, consultant to the Bishop of Chicago on education, conducted a retreat for the Presbyterian ministers of greater Chicago on September 23d, under the auspices of the Chicago Presbytery. The retreat was kept, including mealtime, from 10 to 6. Dr. Bell's addresses were the same as those he had given a fortnight before for the Bishop and clergy of the Diocese of Western New York. The Presbyterian ministers concluded the day with the Lord's Supper, from which Dr. Bell was excused on the ground that mutual recognition of Orthodoxy between the two communions does not yet exist. The day was spent at the Riverside Presbyterian Church.

### NEW YORK

#### Special Services at Trinity

Forming part of the observance of the 100th anniversary of Trinity Church, New York City, there will be a service in honor of the members of the Eastern Orthodox Churches, Sunday afternoon, October 20th, in which the Orthodox clergy will take part. This is the second annual service of the anniversary year; the first was the Harvest Festival, September 15th, when the Archbishop of Canterbury preached. On November 11th, there will be a special Eucharist at St. Luke's Chapel, Trinity Parish, in honor of the Religious Orders of the Church. The Rev. Dr. Edward H. Schlueter, vicar of St. Luke's, 35 years and now chaplain general of the Community of St. Mary, will be celebrant, assisted by two priests who are members of Religious Orders. Rev. Dr. Leicester C. Lewis, vicar of St. Luke's, will preach at the service. It is expected that a large number of religious and associates of the various orders will be present.

#### McKee Joins Quaker Staff

The Rev. Dr. Elmore McN. McKee, vicar of St. George's Church, New York City, from 1936 to 1946, has joined the American Friends Service Committee. Dr. McKee's appointment became effective October 1st, the day of his resignation from St. George's. He is going to Europe for work with the foreign service section of the committee. It is recalled that his resignation was due to fatigue, rather than for ill health.

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## DEATHS

*“Rest eternal grant unto them, O Lord, and let light perpetual shine upon them”*

### Rowland F. Philbrook, Priest

The Very Rev. Rowland Frederick Philbrook, 54, dean and rector of Trinity Cathedral, Davenport, Iowa, died on September 28th. He had held this position since 1928.

Dean Philbrook was born in Dunlap, Iowa, the son of Barnabas Frederick Philbrook and Ida Mary (McAlister). Having attended the high school and normal college at Denison, Iowa, he was graduated from the University of Iowa with the A.B. in 1913. His seminary work was done at the Philadelphia Divinity School, and he was graduated with the S.T.B. in 1917. In 1939, Nashotah House gave him the D.D., *honoris causa*. He was ordained to the diaconate in 1917 and to the priesthood in the following year by Bishop Thomas of Wyoming.

Dean Philbrook was vicar of Christ Church, Glenrock, Wyo., 1917-1919, and rector of St. Thomas' Church, Rawlins, and chaplain of the Wyoming State Prison, 1919-1923. He was a member of the board of examining chaplains of the district from 1918-1923. He was subsequently rector of St. Mark's Church, Chicago, and St. Luke's Church, Lebanon, Pa., before becoming dean of the cathedral. Since coming to the Diocese of Iowa, Dean Philbrook had been secretary of the standing committee, chairman of the board of examining chaplains, and chaplain of St. Katharine's School, Davenport. He had been a trustee of Nashotah House since 1936, and was chaplain general of the western province of the Community of St. Mary.

A Requiem Mass was celebrated in Trinity Cathedral, Davenport, by Bishop Brinker of Nebraska. The Very Rev. Richard Goodwin Baker, dean of St. Paul's Cathedral, Fond du Lac, Wis., was deacon of the Mass, and the Rev. Vernon L. S. Jones, assistant at Trinity Cathedral, was the subdeacon. Bishop Haines of Iowa read the Burial Office.

Dean Philbrook is survived by his wife, Gwendolen Taylor Philbrook, and two sons, James and Robert.

The Davenport *Times* said of him in an editorial:

“He was as liberal in his social outlook as he was spiritual, and his spirituality rested upon a firm intellectual basis. His intellectual integrity was incapable of compromise; yet he was, with all, gentle, modest, and kindly in his every personal contact.

“There was warmth in his personality which betokened an inner fire of devotion to humanity. Quiet, scholarly, there was a mystical quality about him which made him a strong spiritual force. His reserve was that of a strength born of the courage which comes of deep and sturdy faith.”

### George C. Shaw, Priest

The Rev. George C. Shaw, a retired priest of the Diocese of Virginia, died September 15th in Richmond, Va.

Mr. Shaw was born in Point Pleasant, W. Va., and was a graduate of Wesleyan University. He was ordained to the diaconate in 1902 by Bishop Petros of West Virginia and to the priesthood in the following year by Bishop Gravatt, Coadjutor of West Virginia. During his ministry, Mr. Shaw had charge of parishes in the Dioceses of West Virginia, Maryland, Bethlehem, New Jersey, and Virginia. He was rector of Kingston Parish, Mathews, Va., from 1927 to 1937, when he retired.

Funeral services were held in Christ Church, Williams' Wharf, Va., by the Rev. Reginald W. Eastman and the Rev. S. Janney Hutton. Burial was in the Kingston Parish Cemetery, Williams' Wharf.

Mr. Shaw is survived by his wife, and a daughter and a son by a previous marriage.

### Walter Williams, Priest

The Rev. Walter Williams, 74, a retired priest of the Diocese of Virginia, died September 17th in Richmond, Va.

Mr. Williams was born in Poolesville, Md., and was an alumnus of St. John's College, Annapolis, and the Virginia Theological Seminary. He was ordained to the diaconate in 1908 by Bishop Fetterkin of West Virginia, and to the priesthood in the following year by Bishop Harding of Washington. Mr. Williams had served parishes in the Dioceses of Washington, New York, and Virginia. His last parish was Emmanuel Church, Harrisonburg, Va., from which he retired in 1937.

Funeral services were held September 18th in St. Peter's Church, Poolesville, by the Rev. Herbert Jukes. Interment was in Nomocacy Cemetery, Beallsville, Md.

### Elisa Monica, CSJB

Sister Elisa Monica, CSJB, 90, died at All Souls' Hospital, Morristown, N. J., September 14th.

She was born Elizabeth Purdy at the General Theological Seminary, June 1, 1856, the daughter of the Rev. James Purdy and Mrs. Susan Bard Johnston Purdy. She entered the Community of St. John Baptist in February, 1884, and was professed two years later.

For many years she served as sister superior at St. John Baptist School, then in New York City, and as mistress of novices at the convent. When to

## DEATHS

community accepted charge of St. John's Hall, Portland, Oreg., Sister Elisa Monica was sent there as sister superior. It was under her leadership that the school became one of the largest best known private schools on the west coast. In 1914 she returned to St. John Baptist School, and served as the superior until her retirement in 1941. When the school was moved to Mendocino, N. J., it was again largely because of her efforts that the present modern building was erected.

Sister Elisa Monica is survived by a

brother, Lawson Purdy of New York City.

### Anna Poole Williams

Mrs. Walter Williams died in Richmond, Va., September 4th. She was the wife of the Rev. Walter Williams, who died two weeks later. Mrs. Williams was born in Poolesville, Md., and married Mr. Williams in 1909. The funeral was conducted by the Rev. Herbert Jukes, Poolesville. Interment was in Nomocacy Cemetery, Beallsville, Md.

## EDUCATIONAL

### SECONDARY

#### Mr. Burrowes Director of Boys' Home

At a meeting of the executive committee of the trustees of Boys' Home, Inc., Arlington, Va., Mr. Robert Fordham Burrowes was elected director of the institution. Mr. Burrowes has accepted the position and will take up his duties not later than December 1st.

Mr. Burrowes succeeds the Rev. Dr. Edward Reinhold Rogers, rector of the home for 29 years, who resigned September 1st. Dr. Rogers is now rector of St. Luke's Church, Hot Springs, Va. C., August 4th.]

Boys' Home is conducted jointly by the Dioceses of Southern Virginia and Northwestern Virginia.

### COLLEGES

#### Canterbury College Opens with 325 Enrolled

The new Church school, Canterbury College, Danville, Ind., has been accredited for 1946-1947, according to an announcement by Dr. E. C. Cumings, president of the college. Under this plan the college may offer a teacher training program for both elementary and high school teachers. They are also authorized to accept students under the GI Bill. When the college opened on September 20th, there were 325 students enrolled, of whom 178 are veterans; 192 freshmen, 52 sophomores, 35 juniors, 41 seniors, ten special students, and one post-graduate student.

#### GIFTS BUILDING ENDOWMENTS

A number of contributions have been made to the college as a result of a sermon by Bishop Kirchhoffer of Indianapolis at Santa Barbara, Calif., last summer. After the sermon, which was broadcast, Mrs. Gussie Garvin of Santa Barbara sent the college a check for \$100. Another unusual gift was made by Mrs. Quentin Huang, wife of the newly

consecrated Bishop of Kunming, who gave \$100 in Chinese bills.

The Rev. J. McNeal Wheatley, rector of Trinity Church, Fort Wayne, Ind., has established a scholarship fund for the college. The initial endowment of \$1,000 was made by contributions of the congregation of Fr. Wheatley's church. Plans for the scholarship, to be known as the J. McNeal Wheatley Fund, call for it to be incorporated into a trust fund, which is to be renewed each year by an offering on Fr. Wheatley's birthday.

The scholarship will provide tuition to the college for one high school graduate of Trinity Church each year. The recipient will be selected by the rector on the basis of scholarship, character, and financial need.

### TRAINING SCHOOL

#### St. Faith's Begins 56th Year

The New York Training School for Deaconesses and Other Church Workers began its 56th year on Tuesday, October 2d, with a regular senior and junior class and special students. On the evening of the opening day, the Rev. Dr. Charles N. Shepard, warden of the school, addressed the students on the meaning and purpose of their preparation. This preparation consists not only of the academic work required by Canon 50, but also of the daily disciplined life of the school. In this life regular attendance at the three services of the day is a most important part.

The faculty is the same as last year, with an addition of unusual interest. The Rev. Hal M. Wells, S.T.D., is giving a course to qualified students in clinical pastoral training. The course will be given in one of the great public hospitals of New York, where Fr. Wells now works, and will consist of actual contact with patients, under his supervision.

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HOSTESS to take charge of well established convalescent home for women; capacity 20 guests; in beautiful country location near large city in eastern Diocese. Nursing experience desirable. Must be Churchwoman. Adequate salary with full maintenance. Reply Box P-3137, The Living Church, Milwaukee 3, Wis.

HEADMASTER, Church secondary school for boys. Rural Puerto Rico. Priest or layman. Ability with boys, interest in rural life essential. Knowledge of Spanish or willingness to learn. State experience including teaching. Write airmail to F. E. Kidder, Box 1950, Ponce, Puerto Rico.

**RATES:** (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

## EDUCATIONAL

Shepard; New Testament, the Rev. John D. Wing, Jr.; Theology, the Rev. W. Norman Pittenger; Church History, the Rev. Dr. Thomas A. Sparks, canon pastor of the Cathedral of St. John the Divine; Religious Education, the Rev. John H. Rosebaugh; Social Work, Miss Daphne Hughes; Parochial Administration, Deaconess Ruth Johnson, head of the school; and Missions, a course to be given by outstanding missionaries. In addition, there will be lectures on Personal Religion, Parish Publicity, Handicrafts, Church Art, Church Music, and Church Drama, by experts in the several fields.

St. Faith's House (as the school is usually called) is situated in the close of the Cathedral of St. John the Divine.

The students attend the cathedral frequently, and the cathedral clergy keep close touch with the school. As part of their training, the students help on Sunday in Church schools in various parishes and in the released time classes on certain week-days.

It will be remembered that two years ago, the National Conference of Deaconesses assumed the responsibility of opening the school, their responsibility to continue for five years. The appeal for funds has been met with generosity but more aid will be welcomed. The school, founded by the late Rev. I. William Reed Huntington, has had a notable history. Its graduates have worked in many fields, missionary and parochial, social and educational.

## CHANGES

### Appointments Accepted

The Rev. Edward L. Aldworth, formerly with the Veterans' Administration, Atlanta, Ga., is now a member of the staff of the Cathedral of St. Philip, Atlanta. Address: c/o Veterans' Administration, Branch Office No. 5, Atlanta, Ga.

The Rev. Dan A. N. Bacot, formerly curate of St. Stephen's Cathedral, Portland, Ore., is now vicar of St. John's, Bandon, and St. Christopher's, Port Orford. Address: Shenley House, Port Orford, Ore.

The Rev. Donald M. Brieland, formerly rector of the Church of the Ascension, St. Paul, is now an instructor at Shattuck School, Faribault, Minn., and may be addressed there.

The Rev. Benjamin C. DeCamp, formerly priest in charge of Christ Church, Harlan, Ky., is now assistant at St. Paul's, Oakland. Address: 114 Montecito Ave., Oakland, Calif.

The Rev. Joseph S. Doron, rector of Holy Trinity, Richmond, Calif., will become vicar of St. John's, Tulare, and St. James', Lindsay, and archdeacon of the District of San Joaquin, October 31st. Address: 776 E. San Joaquin St., Box 186, Tulare, Calif.

The Rev. Knight W. Dunkerley, formerly curate of Christ Church, Rochester, N. Y., is now an instructor at Hoosack School, Hoosick, N. Y., and may be addressed there.

The Rev. Arthur Freeman, formerly acting curate at Trinity, Natchez, Miss., is now rector of Christ Church, Vicksburg, Miss., and may be addressed there.

The Rev. Charles W. Fox, Jr., formerly priest in charge of All Saints' Church, Clarksburg, W. Va., is now priest in charge of the Church of the Ascension, Kansas City, Kans. Address: 316 Stewart Ave., Kansas City 2, Kans.

The Rev. Samuel M. Garrett, formerly a student at the Church Divinity School of the Pacific, Berkeley, Calif., is now a graduate student at the Episcopal Theological School, Cambridge. Address: 99 Brattle St., Cambridge 38, Mass.

The Rev. Robert F. Gibson, Jr., formerly appointed to be a missionary in Mexico, D.F., is now priest in charge of Immanuel-on-the-Hill, Alexandria. Address: 310 Virginia Ave., Alexandria, Va.

The Rev. Lyman B. Greaves, formerly vicar of St. George's, Nanticoke, Pa., is now rector of Christ Church, Kensington. Address: 16 Knowles Ave., Kensington, Md.

The Rev. Geoffrey C. Hinshelwood, rector of St. Stephen's, San Luis Obispo, Calif., will become rector of Trinity, Hayward, October 31st. Address: 184 Castro St., Hayward, Calif.

The Rev. Clinton R. Jones, formerly curate of St. James', New London, priest in charge of St. James', Poquetanuck, Conn., and chaplain to the Episcopal students at Connecticut College for Women, is now a member of the staff of Christ

Church Cathedral. Address: Christ Church Cathedral, 45 Church Street, Hartford 3, Conn.

The Rev. Vernon L. S. Jones, formerly assistant to the dean of Trinity Cathedral, Davenport, Iowa, is now priest in charge of Trinity Church, Davenport. Address: 121 W. Twelfth St., Davenport, Iowa.

The Rev. Richard Lief, formerly executive rector of the department of Christian social relations of the Diocese of Rhode Island, is now rector of the Episcopal City Mission Society, Los Angeles, Calif., and may be addressed there.

The Rev. O. R. Littleford, formerly dean of Cathedral of Our Merciful Saviour, Faribault, Minn., is now rector of Christ Church, Waukegan. Address: 326 N. Utica St., Waukegan, Ill.

The Rev. William S. Mann, formerly rector of

## CLASSIFIED

### POSITIONS OFFERED

CASE WORKERS—Churchwomen. Large Church agency in the east. Family Service and Child Welfare Foster Home Placement Departments. Must have at least one year's work in good social work school. Salary according to training and experience; maximum about \$2400. Good opportunity in strong Church center; ample cultural and educational advantages in the community. Reply Box P-3138, The Living Church, Milwaukee 3, Wis.

WANTED: Housemother for small group, maintenance and salary. State age and qualifications. Paul's Girls' School, 2300 Warwick Ave., Baltimore 16, Md.

HOUSEMOTHER—For Boys Institution. State age and qualifications. Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

WANTED in New York City, active, pleasant woman as housekeeper in clergyman's family (adults, 2 children). \$100 a month, comfortable residence. Reply Box D-3143, The Living Church, Milwaukee 3, Wis.

WOMAN OVER 25 to assist with small children. Live in, St. Mary's Home for Children, No. Providence 11, R. I. Reply Box M-3145, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

## CHANGES

St. John's Church, Tupelo, is now rector of St. John's, Laurel, Miss., and may be addressed there.

Rev. Thomas A. Meryweather, formerly associate of the Church of St. Luke and the Epiphany, Philadelphia, is now rector of the Memorial Church of the Advocate, Philadelphia. Address: 2120 N. 22nd St., Philadelphia 21, Pa.

Rev. Raymond F. Paulson, rector of St. John's, Saginaw, Mich., will become rector of Trinity, Muscatine, November 1st. Address: 1214 Mulvey Ave., Muscatine, Iowa.

Rev. Robert O. Reddish, Jr., formerly priest in charge of St. Luke's, Wymore, Neb., is now of St. James the Less, Scarsdale, N. Y., in addition to his other duties.

Rev. William B. Sperry, director of social service for the Detroit Council of Churches, will be vicar of Christ Church, Detroit, Mich., November 1st, and may be addressed there.

Rev. George N. Taylor, formerly rector of St. Andrew's, Livingston, Mont., is now a student at the Oratory of St. Mary and St. Michael, Cambridge. Address: 21 Washington Ave., Cambridge 23, Mass.

Rev. Louis O'V. Thomas, priest in charge of St. Andrew's, Jackson, Miss., will become rector of

Trinity, Natchez, Miss., November 1st, and may be addressed there.

The Rev. William E. Thomsen, formerly curate of Immanuel-on-the-Hill, Alexandria, Va., is now rector of Great Choptank Parish, Cambridge. Address: 13 High St., Cambridge, Md.

The Rev. A. Campbell Tucker, rector of St. John's, Halifax, Va., will become rector of Grace Church and priest in charge of the associated missions, Stanardsville, Va., November 1st, and may be addressed there.

The Rev. Holly Wells, formerly rector of St. John's, Laurel, Miss., is now chaplain of All Saints' College, Vicksburg, Miss., and may be addressed there.

The Rev. Charles W. Williams, formerly assistant at St. Francis', San Francisco, is now curate of Christ Church, Alameda. Address: 1428 Grant St., Alameda, Calif.

### Military Service

#### Separations

The Rev. Lewis A. Baskerville, formerly a chaplain in the Army, is now vicar of St. Augustine's Negro Mission, Oakland. Address: 740 36th Street, Oakland, Calif.

The Rev. Richard W. Day, formerly a chaplain in the Army, is now vicar of the Church of the Holy Innocents, West Orange, N. J. Address: 10 Downing St., New York 14, N. Y.

The Rev. Henry R. Fell, formerly a chaplain in the Army, is now assistant at St. John's, Elizabeth, N. J. Address: 61 Broad St., Elizabeth, N. J.

The Rev. David W. C. Graham, formerly a chaplain in the Army, is now rector of St. Paul's, Walnut Creek. Address: 1538 Locust St., Walnut Creek, Calif.

The Rev. Robert W. Jackson, formerly a chaplain in the Navy, is now rector of the Church of the Epiphany, New Iberia, La. Address: 114 Jefferson St., New Iberia, La.

### Changes of Address

The Rev. Thomas L. Hastings, formerly addressed at 2440 Bradley Ave., Louisville 8, should now be addressed at 2512 W. Oak, Louisville 10, Ky.

### Ordinations

#### Priests

Atlanta: The Rev. William James Whitfield was ordained to the priesthood by Bishop Walker of Atlanta on September 24th at the Church of the Holy Comforter, Atlanta, Ga. He was presented by the Very Rev. Raimundo de Ovies and the Rev. C. H. Tisdale preached the sermon. Mr. Whitfield will be priest in charge of the Church of the Holy Comforter, Atlanta. Address: 140 Erie Ave., Decatur, Ga.



# CHURCH SERVICES



**ATLANTA, GA.**  
**SAVIOUR** Rev. Roy Pettway, r  
N. Highland Ave., N.E.  
Mass: 7:30, 9:30, 11; Wed 7; Fri 10:30;  
Days 7:30 Confessions: Sat 4-5

**BUFFALO, N. Y.**  
**PAUL'S CATHEDRAL** Shelton Square  
Rev. Edward R. Welles, M.A., dean; Rev. Merry; Rev. H. H. Wiesbauer, canons  
7:30, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

**ST. ANDREW'S** Rev. Gordon L. Graser  
at Highgate  
Low Mass 8, Sung Mass 10; Ch S 9:30; Daily:  
Mass 7, except Thurs 9:30; Confessions: Sat

**CHICAGO, ILL.**  
**EMENT** Rev. James Murchison Duncan, r;  
Kenmore Avenue  
9:30 & 11 HC; Daily: 7 HC

**BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
Stewart Avenue  
7:30, 9, 11. Others posted

**CINCINNATI, OHIO**  
**MICHAEL & ALL ANGELS** Rev. Benjamin  
Reading Rd., Avondale R. Priest, r  
Mass: 8, & 10:45 (High)

**DETROIT, MICH.**  
**ORINATION** Rev. Clark L. Attridge, D.D.  
Dexter Blvd.  
Mass: Sun 7, 9 & 11;  
& Wed 10:30, Tues, Thurs & Sat 9, Fri 7

**HOLLYWOOD, CALIF.**  
**MARY OF THE ANGELS** Rev. Neal Dodd, D.D.  
Finley Avenue  
Wood's Little Church Around the Corner  
Masses: 8, 9:30 & 11

**NEW ORLEANS, LA.**  
**GEORGE'S** Rev. Alfred S. Christy, B.D.  
St. Charles Avenue  
7:30, 9:30, 11; Tues & HD 10

**NEW YORK CITY**  
**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;  
Weekdays: 7:30, 8 (also 9:15 HD & 10 Wed), HC;  
9 MP; 5 EP sung, Open daily 7-6

**ASCENSION** Rev. Roscoe Thornton Foust, r  
Fifth Avenue & 10th Street  
Sun 8, 11, 8; Daily: 8 HC (Tues Thurs Sat); 11  
(Mon Wed Sat); 5:30 V (Tues through Fri)  
This Church is open all day & all night.

**ST. BARTHOLOMEW'S** Park Ave. & 51st St.  
Rev. Geo. Paul T. Sargent, D.D., r  
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong.  
Special Music  
Weekdays: HC Wed 8; Thurs & HD 10:30  
The Church is open daily for prayer.

**HEAVENLY REST** 5th Ave. at 90th St.  
Rev. Henry Darlington, D.D., r; Rev. Herbert J.  
Glover; Rev. George E. Nichols  
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP;  
Thurs & HD, 11 HC; Prayers daily 12-12:10

**INTERCESSION CHAPEL** Rev. Joseph S. Minnis, v  
155th & Broadway  
Sun 8, 9:30, 11 & 8; Weekdays: 7, 9, 10, 5

**ST. JAMES'** Rev. H. W. B. Donegan, D.D., r  
Madison Ave. at 71st St.  
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser;  
4 Evening Service & Ser. Weekdays: HC Wed  
7:45 & Thurs 12

**ST. MARY THE VIRGIN** Rev. Grieg Taber  
46th St. between 6th & 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,  
9:30, 12:10 (Fri); Confessions: Thurs 4:30 to  
5:30, Fri 12 to 1, 4:30 to 5:30, 7 to 8; Sat 2 to  
5, 7 to 9

**ST. THOMAS'** Rev. Roeliff H. Brooks, S.T.D., r  
5th Ave. & 53rd St.  
Sun 8, 11. Daily: 8:30 HC; Thurs 11 HC

**Little Church Around the Corner**  
**TRANSFIGURATION** Rev. Randolph Ray, D.D.  
One East 29th St.  
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

**TRINITY** Rev. Frederic S. Fleming, D.D.  
Broadway & Wall St.  
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except  
Sat), 3

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily: MP & HC 7; Cho Evensong Mon to Sat 6

**PHILADELPHIA, PA.**  
**ST. MARK'S** Locust St. between 16th & 17th Sts.  
Rev. William H. Dunphy, Ph.D., r; Rev. Philip  
T. Fifer, Th.B. Sun: Holy Eu 8 & 9; Mat 10:30;  
Sung Eu & Ser. 11; Cho Evensong & Address 4;  
Daily: Mat 7:30; Eu 7 (except Sat) 7:45; Thurs  
& HD 9:30; EP & Int 5:30; Fri Litany 12:30; Confes-  
sions: Sat 12 to 1 and 4 to 5

**PITTSBURGH, PA.**  
**CALVARY** Shady & Walnut Aves.  
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M.  
Brown; Rev. Francis M. Osborne; Rev. A. Dixon  
Rollit  
Sun 8, 9:30, 11 & 8; HC: 8 daily; Fri 7:30  
& 10, HD 10

**ST. LOUIS, MO.**  
**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. S. Hohenschild, r  
Sun 8, 9:30 & 11; Wed HC 10:30  
Other services announced

**TRINITY** Rev. Richard E. Benson, r  
616 N. Euclid  
Masses: Sun 7:30 & 11; 1st Sun 9 only

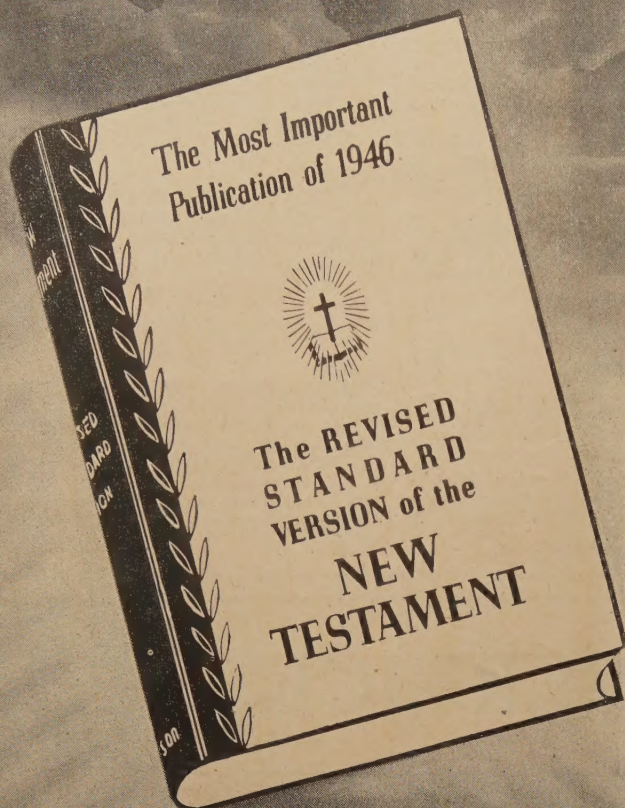
**SPRINGFIELD, ILL.**  
**ST. PAUL'S PRO-CATHEDRAL**  
Very Rev. F. William Orrick, r & dean; Rev.  
Gregory A. E. Rowley, ass't  
Sun Masses: 8 & 11. Daily: 7:30

**WASHINGTON, D. C.**  
**ST. AGNES'** 46 Que St., N.W.  
Rev. A. J. Dubois, S.T.B.  
Sun Masses 7:30, Low; 9:30, Sung with instr.  
11 Sung with Ser; Daily 7; Confessions: Sat 7:30  
& by appt.

**EPIPHANY** G St. West of 13 N.W.  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.  
Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F.  
Richard Williams, Th.B.  
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of  
month, HC also at 8; Thurs 11 & 12 HC

**KEY**—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

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